

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., February 4, 1926

NEW SERIES  
VOLUME XXVIII, No 5

Dr. M. B. Adams, president of Georgetown College, has been elected to the presidency of Ouachita College in Arkansas.

The Baptist Banner, Vol. 1, No. 1, comes from Fulton, Ky. It is in a way the successor of The Baptist Flag.

The Home occupied by nurses of the Baptist Hospital in Nashville, Tenn., was burned Christmas day. It belonged to private parties.

Rev. C. E. Bass, who has for several months been assisting Brother J. R. Carter at the Orphanage, has accepted the church at Scooba, and begins at once.

We are sorry that Mr. Arthur Flake is under the necessity of taking an enforced rest at Tupelo from his labor with the Sunday School Board, and hope he may be soon as good as new.

Brother J. W. Mayfield is assisting Pastor Hooks in a meeting at Belzoni. He will then conduct a meeting in his own church at McComb and then help Pastor J. A. Barnhill at Calvary Church, Memphis.

Brother Ballard was ably assisted by the pastors at Grenada, Water Valley and First Church, McComb, in putting The Baptist Record in the homes of the people. The number of such disciples has been multiplied in these churches.

It is understood that the Bible Institute of New Orleans, the Seminaries at Louisville and Fort Worth and the Theological Department of Mercer University will jointly conduct a Summer School at Ridge Crest, N. C., for two months next summer.

A medal and a sum of money were given by the Carnegie Commission to the widow of Edgar C. Broyles, a Negro of Attala County, who last summer lost his life in an effort to save another man from drowning. The widow and two children get \$80.00 monthly.

The Tabernacle Baptist Church of Atlanta will hold a ten day Bible Conference beginning March 5th. Speakers are Dr. J. C. Massie of Tremont Temple, Boston; Dr. A. T. Robertson of Louisville, Ky.; Paul Kanamori of Japan; Dr. R. A. Torrey of Chicago; Dr. P. W. Philpott of Moody Church, Chicago; Dr. George R. Stuart of Birmingham. Entertainment on Harvard Plan. For full information write Pastor W. H. Houghton, Tabernacle Baptist Church, Atlanta.

The daily papers reported on Tuesday of last week the death of Dr. W. W. Landrum of Russellville, Ky. He was a son of Dr. Sylvanus Landrum, who was pastor in Memphis and New Orleans. He was ordained at the Southern Baptist Convention nearly 50 years ago; was pastor in Atlanta, Richmond and Louisville. His last work was as pastor at Russellville, Ky., and teacher of Bible in Bethel College. He had been Moderator of the Kentucky General Association and one of the Vice-Presidents of the Southern Baptist Convention. He was seventy-three years old, and left one son and five daughters. He had been paralyzed and in poor health for several months.

Brother J. J. Mayfield closed his work at Magnolia Sunday and begins at once at Canton, where a cordial welcome awaits him.

Brother J. E. Byrd and his force of Sunday School workers conducted a training school at Vicksburg recently which was well attended.

Friendship Church has placed the Record in the Budget paying for the full year at one time. The post office is Kosciusko, Miss. Miss Lucy Ray, Treasurer.

Dr. R. M. Inlow of Sedalia, Mo., has accepted the call to Immanuel Church of Oklahoma City. He is one of the liveliest pastors in the Southern Baptist Convention.

Evangelist T. T. Martin is spending a few days in Jackson in the interest of the bill before the legislature prohibiting the teaching of anti-scriptural theories.

Dr. L. G. Broughton has changed his mind and now says he does not intend to introduce any modifying or clarifying statement at the next Southern Baptist Convention on the subject of evolution.

A fire did serious damage to one of the buildings at Kemper County Agricultural High School last week, in Scooba. But by the versatility of Prof. J. D. Wallace and the co-operation of the people the work goes on.

It is not the custom of newspapers to publish articles where the name of the writer is not given. Sometimes a good letter or communication for the Record fails to get in on that account. We have such a letter from Marks, signed, "A Member", speaking with great appreciation of Pastor C. T. Johnson and his special fitness for the evangelistic work which he is soon to take up. We agree with all that is said and should have been glad to publish it if we had just known the name of the writer.

The Baptist and Reflector says:

Cardinal Mercier, a primate of the Roman Church, living in, far-off Belgium, underwent an operation recently and since then has been "played up" on the front pages of practically all our daily newspapers. Dr. John T. Christian, aged, loyal, noble representative of the ideals of twenty million Americans, died, was buried, and the American dailies gave practically no notice to the fact. How long will Americans go on being treated with such utter contempt by the daily press?

If anybody thinks that there is no danger to the truth of the Bible from the present day heretics he is simply going blindfolded through the world. Here is a sample of what one prominent religious teacher is doing:

"Speaking before 3,000 State University students, who gathered in St. Paul's M. E. Church in Lincoln, Nebraska. Mr. Sherwood Eddy spoke against the inerrant Word of God. Among other things he said, 'Such controversial matters as the virgin birth, blood atonement, and bodily resurrection can be dispensed with. They may be believed in or discredited individually, and no difference is made.'"

There are said to be 450 Indian nations in Latin America who have never heard of Jesus.

Brother Auber J. Wilds had his field force at Clinton last week conducting three classes in B. Y. P. U. work.

Prof. J. T. Wallace of Mississippi College, who has been taking special work at Columbia University in New York City has returned to his post at Clinton.

On March 1st, Pastor J. A. Chapman will occupy the new parsonage at Strong Hope Church, Copiah County, which has twenty acres of land attached.

Somebody nominates for chief boob the man who waited at the railroad crossing for the "Stop" sign to be changed. Evidently he was not "from the country".

Dr. S. C. Caldwell, who has been pastor of the Presbyterian Church in Hazlehurst for forty years, was the recipient of a Ford coupe as a gift from members of the various churches of the city at Christmas time.

That The Baptist Record is a good advertising medium is proved beyond a doubt. Recently an advertiser requested the answers to his advertisement to be sent to our office. What we got was enough to keep a stenographer busy for a spell.

In most states of the Union if not all, it is contrary to law and public opinion to introduce religious teaching into the public schools. Then why should it be thought a violation of justice and right to forbid the teaching in public schools of anything that destroys religious faith?

Mr. J. H. Tharp, a layman of New Orleans, has volunteered to give \$400.00 a year for at least three years for a lectureship in the Baptist Bible Institute of New Orleans. There are to be three lectures by a layman given each year to the students on the subject of the Pastoral Relationship from a layman's viewpoint. This can be a very practical and helpful course.

We were sorry to miss the visit of Mr. Arthur Stovall in our office last week. He is the Baptist Student Secretary for Virginia and supervises the Christian activities of students in the University of Virginia and several other of the state institutions. He went last fall from Sardis, Miss., where he was practicing law to this Christian service in Virginia. We expect to reproduce an article of his as soon as possible published recently in the Religious Herald, telling of his work among students.

Sunday the editor had the privilege of preaching for Pastor J. H. Lane of Central Church, McComb, and at night for Pastor R. R. Jones of South McComb. Brother Lane was at East Fork attending the County Sunday School Convention. We heard that he had offered his resignation to take effect the first of May. But the church has not spoken on that subject yet. Pastor Jones spoke Sunday morning on the bill now before the Legislature to prevent the teaching of Evolution in the public schools, and the church passed strong and appropriate resolutions unanimously.



## FELLOW-WORKERS WITH GOD

By President E. Y. Mullins, D.D., LL.D.

Science and religion are fellow-workers with each other and with God. But they work in different fields and by different methods. This becomes clear as soon as the two words are correctly defined. The current confusion in discussions of the subject is due to a failure to define and consequently an inaccurate use of terms.

Religion is a spiritual relation between persons, man and God. It is man's experience of the saving grace of God as revealed in and through Jesus Christ. Certainly this is a definition of the Christian religion. The essentials are: First, the relationship between the divine and the human persons, not between physical forces or laws. Second, a spiritual experience of God's power. Third, the nature of the experience is redemption from sin. The analysis might go further, but the above includes the essential point.

We must let scientists define science. I give several definitions from recognized scientific authorities.

The definition of the *Encyclopedia Britannica* is very clear. "Science is a word which in its broadest sense, is synonymous with learning and knowledge. Accordingly it can be used in connection with any qualifying adjective which shows what branch of knowledge is meant. But in general usage a more restricted meaning has been adopted which differentiates science from other branches of accurate knowledge. For our purpose, science may be defined as ordered knowledge of natural phenomena and of the relations between them; that is it is a short term for natural science, and as such is used here technically in conformity with a general modern convention."

Professor Thomson in his volume "Science and Religion" defines the word as follows: "Science includes all systematized verifiable and communicable knowledge reached by reflection upon the impersonal data of observation and experiment." Observe that science deals with impersonal data, not personal relations. Again he says: "It is easier to speak about science than about religion, for science is essentially impersonal, while religion is essentially personal. Religion has to do with an aspect of reality that is beyond science." Both science and religion deal with reality, with truth, with knowledge. But with science it is phenomenal or impersonal reality, the material universe, while with religion it is the non-phenomenal personal and spiritual universe.

Professor Thomson says further that his aim is to show that an opposition between scientific description and religious interpretation is fundamentally a false antithesis. The aim and moods are quite different. "Disputes may be ended by accepting the arbitration of a frontier commission. We must learn to render unto science the tribute that is its due, and to God the things that are His." Thus it is seen that science describes nature; religion interprets. Science omits personal causes and deals with physical causes. Religion interprets what science describes. Religion is concerned with God. "What we are concerned with here," says Professor Thomson, "is the conclusion that science as such has nothing to say to this highest of all concepts. The idea of God is outside the scientific universe of discourse." The reality of God is not denied. But He is known in other ways.

Now it is curious how many fallacies get into current thinking about the relations between science and religion. Science by passing judgment on religious matters may easily wreck religious faith and religious people in passing judgment on science may fall into all the errors and follies of past ages.

The idea of distinguishing between the two is combated by some in a way that is often amusing. "Do you mean to say," they exclaim, "that the mind has two airtight compartments, one for

science and one for religion? Or that a scientific man cannot be religious and a religious man scientific? That nature belongs to the devil and religion to God? Or that science rests on knowledge alone and religion on faith alone? Or that if a man plays the game of science he cannot play the game of religion? Or that there is warfare and conflict between science and religions? That science and religion are enemies and not friends?"

All these men of straw are set up as if they were involved in the idea of a distinction between science and religion and attacked with indignant interrogation points. But the questions are as unreasonable as would be similar questions about Kentucky and Indiana if one should assert that these two states are both members of the federal union but are different in territory, in boundaries, in population, in constitution. "What?" I hear the objector say, "do you mean to tell me that a Kentuckian cannot become an Indian? That the Ohio River is an impassable barrier which no man can cross? That a cool breeze from the Indiana side can never reach Kentucky, and a warm breeze from Kentucky can never reach Indiana? Do you mean to convey the idea that Kentucky is founded on faith and Indiana on knowledge? Are you trying to teach us that Indiana is the devil's country and Kentucky God's country? Do you mean that there is irrepressible conflict or warfare between these states and that they are sworn enemies?"

The reader laughs at absurd objections like these. But they are exactly like the unthinking objections being urged by some against a distinction between science and religion. The sufficient answer to all of them is that none of them is true, and that no reasonable person in his right mind would ever assert that they are true. What one does assert is that while Kentucky and Indiana are both members of our great union, they nevertheless have different boundaries, different territories, different constitutions and different populations. As applied to science and religion it means that both belong to the great federal union of truth, but that they have different boundaries and methods and activities. They are so-called "closed systems" only in the sense that Kentucky and Indiana are closed systems. They are "closed systems" only as a parlor on the first floor and a bedroom on the second floor are "closed systems". You don't entertain your guests paying a call in the bedroom, nor have them sleep in the parlor. But a stairway connects the two floors. Science and religion are closed systems only as good digestion and blood-circulation are closed systems in the human body. The two systems mutually reinforce each other. Good circulation and good digestion go together. But a piece of bread in a vein or blood flowing in the digestive tract would bring trouble.

The objection, as urged, is merely an ancient bugbear based on inaccurate thinking as to science and religion. Or it is based on the equally absurd assumption that the "unitary mind" of man can not function in two distinct ways at different times when dealing with different subjects. Because a vacuum cleaner and firetongs belong to the same household it is assumed that you can make no distinction in defining them. Because the lady of the house uses curling irons and the lady in the kitchen uses the waffle irons, therefore the waffle irons and the curling irons are identical, and no distinction between them is possible. Or else it is objected that the curling irons and the waffle irons are so distinct that the lady of the house and the lady in the kitchen can never be the same lady. All of which theoretical and finespun objections need only to be stated in order to be seen to be untrue, and one wonders how anybody can really mean what he says in urging them.

Science explains by physical causes only, but it does not deny spiritual causes. The electric light is caused by the current. The current is caused by the heat. The heat is caused by the

coal. The coal was formed or caused by the primitive vegetation that was buried under the earth and so on and on. Science never gets above the level of physical causes. This is not because science denies God and spirit and will and freedom. It is because spiritual causes are unfruitful in science. If Newton had been content to say God caused the apple to fall he would have given a religious meaning to a natural event, but he would not have discovered the law of gravitation. God caused the lifting of the lid of the teakettle, but it was the discovery that steam caused it which led to the invention of the steam engine. Science does not deny first causes or final causes. It merely says that for scientific purposes natural causes only are to be sought. It keeps within the circle of natural causes because it is the more fruitful and more useful way for science.

Religious causes are in a higher region. What led to William Carey's conversion? God's truth, a divine cause. How did that truth reach Carey? Through another will and personality divinely guided. What gave Carey his missionary vision? God's truth used by God's Spirit. What impelled Carey to go to India? God's guiding Spirit. What has kept alive Carey's missionary influence more than a hundred years? The same Holy personal Spirit of God. Here then is a "chain" of spiritual causes.

A scientific explanation of Carey's conduct would never touch the spiritual side of it. Scientific physics would say of Carey he was a combination of material particles mixed in certain proportions. Scientific psychology would define Carey in terms of neuroses and psychoses, of afferent and efferent nerves, of sensations and reactions. But it would define Judas Iscariot in the same way.

None of these explanations would ever touch the spiritual causes operative in Carey's career. Freedom, will, the soul, personality, immortality, God—these lie outside the range of "scientific discourse". But they are facts, as real as any physical facts. Religion, which deals with spiritual causes can explain them. All careful and genuine scientists recognize the necessity for distinguishing between the things that differ in the sciences themselves, and between science and religion. If a man is a botanist he may choose whether he will remain a botanist or become also an astronomer. But if he imagines he is a botanist in the act of studying the heavens, he will have to imagine that the Milky Way is a big vegetable. So also if a man of science tries to deal with religious causes he will have to imagine that God is a firemist, or a crystal, or a jellyfish, or electricity, or gravitation, or some other natural object or force. And this is the false method of radical Modernism.

Modernism is infatuated with natural causes. It refuses to recognize the distinction between science and religion. "You cannot separate them", says modernism. Religion must conform to natural law. And as you never find God, or freedom, or the soul, or personality, or religion among natural forces, these are to be explained as delusions of the mind. The soul is a product of the brain and perishes when the brain dies. Immortality of the individual is a delusion. The only future for man is in a better society. God is just a symbol for some vague physical force behind the universe. Religion is a pious make-believe.

Observe carefully it is not science that thus confuses science and religion, but only Modernism and along with them some Fundamentalists, who are unwittingly aiding them. Science herself makes no such mistake. She knows that her methods do not disprove God and the soul and religion and immortality simply because they leave spiritual causes outside of its own circle of scientific research.

As indicated by Professor Thomson in a previous quotation, science is concerned with description and religion with interpretation. Religion can interpret nature's ultimate meaning



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better than science. Science can describe nature's processes better than religion, because she has more delicate instruments of measurement and more accurate methods. The difference can be made clear by an illustration or parable, although of course, it is not to be unduly pressed, in all details. The main ideas only need emphasis.

Take the parable of the mice, who were born and reared inside a big piano. They became scientific in due time, and began to observe phenomena and make inductions based on facts. They saw little hammers move and strike cords. The cords vibrated and sounds followed. Other hammers and cords produced other sounds. The result was music. They stated their conclusion as follows: "Hammers, motion, blows, cords, vibration, sounds, music—a chain of natural causes and effects. This is the system of natural law which we observe. There is probably some first cause acting somewhere outside the piano. But our instruments do not reach it. We make no denial. We merely affirm what we see."

A country boy seeing this piano for the first time, and never having seen any piano before, listens to the music. He observes a player on a stool striking a key board. He concludes that there must be some mechanism inside the piano, which answers to the strokes of the player on the key board. But, being modest, the boy says: "I have no idea what the inside of the piano is like, but I know assuredly that a player with a mind and will is the real cause of what I hear."

Here then the mice give the description and the boy the interpretation. The mice and the boy might conceivably get together later and talk over what they saw to their mutual edification. But if they were intelligent neither the mice nor the boy would find any "contradiction" or "warfare" or "closed systems" between what the player was doing outside and what the hammers were doing inside the piano. They would find unity and harmony instead. Science describes, like the mice. Religion interprets, like the boy. Description and interpretation are both needed. Surely this necessity involves no violence to man's "unitary mind", and it requires no airtight compartments. It only requires a little common sense.

When the Modernist denies miracles it is the mice affirming that there is no cause outside the piano, no spiritual or personal being who can control natural law. When the Christian believer dogmatizes about science, it is the boy dogmatizing about the inward mechanism of the piano before he knows anything about it. Slowly the mice will learn from the boy and the boy from the mice. At least this is to be hoped. And we may also hope, as Tennyson expressed a similar thought, that science and religion will come gradually to understand each other and make one music "but vaster". Meantime the Modernist who wants to cramp religion within the confines of natural law, and the religious zealot who wants to wield a club over the scientist will probably go on fighting in the dark. But those who are better instructed unto the Kingdom will go on affirming by means of religious knowledge that the Great Performer on the marvelous piano of nature is God, and by scientific research that the piano itself is a wonderful mechanism worthy of such a player. Science and Religion are not enemies. They work in different fields, but they are co-workers with each other and with God.

It is said that Woodrow Wilson in three of his books used 60,000 distinct words, while 25,000 is the average need of a professional man. Most of us can tell all we know in much fewer.

We got a letter the other day from a tombstone maker wanting us to make some money during our spare hours selling tombstones. But in looking around for them we have failed to locate any spare hours.

## BEGINNINGS OF BAPTIST SCHOOLS IN MISSISSIPPI

(Continued from last week)

The "Amite Female Seminary", domiciled at Liberty, Amite County, was established by the Old Mississippi Association in 1853 with M. S. Shirk as principal. The school had favor in this section of the State "until its fine property was burned to the ground by the federal troops during the Civil War".

In 1889 the Chickasahay and Pearl Leaf Associations jointly established the "Central High School" at Rawls Springs, near Hattiesburg. J. P. Williams, now of Mendenhall, was principal of the school 1890, '91, '92. The Committee on Education 1893 reported to the Chickasahay Association a debt of over \$200.00, and that the 23 pupils in attendance were taught by Miss Emma Rawls. The last information is to the effect that it could not be determined how much of the debt should be shared by each Association.

The "Carrollton Female College" was established in Carrollton, promoted by a stock company. "The school was strictly for young ladies. No male pupils were to be admitted, however young". In 1889 it seems to have come under Baptist control and A. V. Rowe was President of the Board of Trustees for a while. The enrollment in 1891 was 120. In 1896 "the town of Carrollton chose to purchase the property of the College for the Graded school of the town".

The General Association in East Mississippi in 1881 established the "East Mississippi College" at Garlandville, but in 1883 it was transferred to Sylvaena, Smith county. In a report to the Association in 1886 we read "It is true (as you have or will learn from the report of the Board of Trustees appointed at your last session) that the school is not that of the General Association as heretofore". Why, is not revealed. The school, however, was commended as worthy of patronage in following Association meetings, for both males and females.

The "Central Female Institute" (later Hillman College) was founded by the Central Baptist Association at Clinton in 1853, and chartered the next year. The three persons largely responsible for its existence and permanence were M. D. Phillips, Benjamin Whitfield, and Robert Kells. In 1892 the name was changed to "Hillman College" for its then honored President. When and why it became a private institution is not revealed. It still is one of our best Junior Colleges in the State under the management of M. P. L. Berry.

**Privately Owned But Under Baptist Influence**  
The "Jackson Female Institute" recognized by State Baptist Convention as under Baptist influence, located in Jackson on West St., was recommended at session of the Convention in 1853 was supervised by Harvey Ball and others, but not extensively patronized and short-lived.

The "Semple Broadus College" or "University of DeSoto" was established 1856 at Center Hill, DeSoto county by William Carey Crane, a Baptist of prominence, for males, and of brief existence.

The "Utica Female Institute" founded in 1849 at Utica by W. H. Taylor pastor of the Baptist church at Utica and of few years of useful existence.

The "Okolona Female College" was established in 1856 presided over for the first seven years by Rev. A. C. Allen and a few years later by Prof. Dupree (late Professor at Mississippi College) for four years. "Had a long and useful career and warmly and repeatedly commended by the Aberdeen Association".

The "East Mississippi Female College" founded 1866 by the Baptists of Aberdeen. The Aberdeen Association in session 1867 passed resolutions to adopt the College, but no further reference is ever made to it. The report on Education at the session of this Association in 1877 commended the "Aberdeen Female College", but whether this

is the same institution by a different name is not known by the writer.

The "Meridian Female College" was established 1865 by J. B. Hamberlin a Baptist preacher who was its head for seven years, followed later by M. T. Martin. It is not known how long it was in operation.

The "Lea Female College" was established in 1877 at Summit, Pike county, by Chas. H. Otkin a Baptist Educator of prominence in that section of the State. The institution was under his management throughout its existence till 1894, yet at a great financial loss to him.

The "Shuqualak Female College" was founded by L. M. Stone in 1880, which had a useful career till 1897 when the property was burned. Mr. Stone also established "Stone College", at Meridian which ran for a short time but to the founder's great financial embarrassment.

The "Baptist Female College" was founded in 1858 at Pontotoc by W. L. Slack and wife whom one of the pupils characterized in an algebraic expression thus: "Two Slacks equal one Tight". Dr. Slack was a practicing physician, owned a drug store, had charge of the Baptist church, and conducted the school throughout its existence of 20 years.

The "Warren Female Institute" was established in 1880 at Oxford next to the Baptist church presided over by Mrs. Lancaster from Virginia, and it seems under the influence of Dr. J. L. Johnson. Miss Julia Toy Johnson received a diploma from this institution. It prepared pupils for the Sophomore class in the State University.

### Some Observations

1. First, Baptists have almost from the time of the first settlements on Mississippi soil taken interest in education. And especially since 1835 when the first "Mississippi Baptist Educational Society" was formed even before the Baptist State Convention was organized.

2. Second, There must have been some wave of educational interest in the State about 1849 to '53. So many of these institutions were founded in that period.

3. Third, Female education seemed to have been the most popular, or the Associations and individuals purposely left the field open for Mississippi College to take care of the training of the young men.

4. War is devastating, to schools as well as every thing it touches. So many of these promising schools went down never to rise again during the early sixties.

5. What might Mississippi have been educationally during the latter half of the last century had not the War interrupted these and doubtless many other schools.

6. Whether it is ethically right or wrong for religious groups to establish, own, and control educational institutions, the Baptists of Mississippi have earnestly sought to provide for a trained leadership for the propagation of the truth as Baptists see it, and for the expression of life in its fullest and best sense.

If the editor encourages the scribe by letting this get into the columns of the Record ye readers may be bothered with other articles dealing with other phases of Baptist development in Mississippi. If you like them, tell the editor; if you object, tell us.

—J. L. Boyd, Magee.

The Mississippi Visitor (Presbyterian) objects to the sermon published in the Mississippi Educational Advance because it ridicules the work of Christ on the cross, denies the fall of man and the depravity of man. We have not seen the sermon, but if these things are true we cannot understand why the publishers of this magazine, which goes to all public school teachers, should be guilty of such a piece of carelessness. We cannot conceive of our Education Department in Mississippi standing for such a misrepresentation of Christianity.



## The Baptist Record

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P. L. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### CHANGING CONTROL

A few days ago we heard a group of men discussing the question as to what actually takes place in a person when he becomes a Christian. Of course the usual number of theological phrases were given in answer, such as regeneration, etc. And the usual number of Scripture quotations were given to explain what takes place. But these men were trying to frame some expression which would in the language of the man of the street tell what they had experienced and observed in those who become Christians. There were no radical differences of opinion among them, but an effort to put into their own words their own experiences.

We generally come in the end to find that the Bible has already given us language that cannot be equalled in exactness and completeness to express the essential Christian experiences. This case does not involve an exception. Paul states it in the language of personal experience in Romans 8:2. He uses the personal pronoun, and is speaking about what happened in his own case. If doctrine and experience are not identical, there is something wrong with one or the other, or with both. Paul's doctrines were born of experience and confirmed by revelation. Or is there a difference between revelation and experience?

But here is what he says: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death". Here is what we have chosen to designate at the head of this article as a "Change of Control". And it would seem that this is the essential Christian experience, and the substance of the Christian religion. It is worth studying out in your time for meditation. It is a transference of the motive power in all our actions and activities from a previous ineffective motor to one which knows no limit in power or time or effectiveness. Both the quality and the quantity of motive power have been changed.

You can't pull out of a mudhole on "high"; and you can't climb Pikes Peak in an automobile without shifting your gear. So you can't escape from sin and reach the heights of holiness in the power of human endeavor or purpose. You will have to change gears. You can't light a city by rubbing two sticks together as the Indians started a fire. And you can't dispell the world's darkness of sin by human devices of beneficence and education. The gospel is the only thing that is the power of God unto salvation to all them that believe. The individual soul and life must be saved by the introduction of Christ who is the power of God and the wisdom of God. The world cannot be clothed today by the product of the old spinning wheel and the hand loom. The industry of the world cannot today be carried on in the ox cart nor moved by the uncertain winds upon the high seas. Steam and electricity are the motive powers without which present day life would collapse.

Paul passed from the impotence of the flesh

to the omnipotence of the Spirit when he found Jesus. It was then that the law of the Spirit of life in Christ Jesus freed him from the law of sin and death. There was a new power, a new control came into his life. It was the growing power of the Spirit of life. He passed from under the control of the law of sin and death. It was not only a reversal of the direction in which he was going; it was the imparting of a powerful control, an impulse that means a perpetually growing and expanding life. This is what Jesus came to give; life and life abundant.

### DO RELIGION AND SCIENCE CONFLICT?

It is so often said now that there can be no conflict between science and religion that it starts people to questioning whether it is so or not. It is said so oracularly by many that it seems the rest of mankind ought to accept it and be quiet. The oft repeated assertion, however, has the effect on some that the statement of a dentist has on you when he puts a hook in your mouth with the soothing remark that "This will not hurt you". It makes you a little uneasy, and you wonder if he is not trying to put something over on you.

Is there a conflict between science and religion? That depends altogether on what you call science and what you mean by religion. There is a certain brand of religion that is called "Science" which is the most patent piece of humbuggery that was ever put on a credulous chump. And vice-versa there are some forms of science which have been adopted by their advocates as their religion which is a reversion to ancient paganism. If we know anything about paganism it is the worship of nature, or of what is called God in the light only of nature's teaching. It is the response of the mind of man to such knowledge as he has from nature without the aid of revelation. Surely there is plenty of room and cause of conflict here between science and religion.

If it is meant, when we are told that there is no conflict, that what God actually says to the souls of men in His Revelation, in the Bible and what he says to the minds of men in his book of nature, then to be sure there can be no conflict, for God cannot contradict himself. The differences or the conflicts come in men's understanding of these two voices, that is in their interpretations or misinterpretations of them. Both in the understanding of the Bible and the understanding of Nature it is still true that we "know in part", that we see as in a mirror, in an enigma or riddle. Both reveal God to us if we can understand them. They speak the same thing. But the difficulty is with those who interpret them.

And yet there is this difference: The Bible is in the language of the common people. It is intended to reveal God as a Savior through Jesus Christ. It does not require great learning to understand its essential teaching. It plainly shows man as a lost sinner and Jesus Christ as the only Savior through faith in his atoning death. It finds the lost man and leads him to the fountain of life. It proves its truth, by test, both in the consciousness and the conduct of men. Generation after generation has proved it true in this way.

If there is any interpretation of nature which denies the freedom of God to deal with the souls of men, or denies the freedom of men's access to God, then it can be set aside till it gets straightened up. There may be such an apparent truth of science which will send us to a re-study of the Bible, but the teaching of science which leads to casting doubt upon the truth of the Bible is to be rejected. The truths of the Bible concern our eternal salvation and cannot be set aside without eternal loss. The teachings of science or nature, have to do with our present life and can be held for further investigation without permanent loss.

### TEACHING THEM TO OBSERVE

This editor has despaired of setting everybody right in the interpretation and application of scripture passages. It is every man's inalienable right to use his own head, and his own eyes, to see and learn and think for himself. As to how many do it—that is another matter. At least every man will exercise his right to hold his own opinion, thinking or no thinking. But even so and even yet many people who think they are holding their own opinion are clinging tenaciously if unconsciously to an opinion which has been handed to them by somebody who probably got it in the same way.

Now we are not hoping to set everybody right in his interpretation of scripture. All we can hope to do is to try to get somebody to thinking; also how few it is not easy to say. But thinking is a fine exercise if you can come at it. And here is a passage that is worth thinking about, "Teaching them to observe all things whatsoever I command you". It is as everybody knows a part of what is called the great commission, the churches charter and reason for existence. This commission sums up briefly and completely the business of Christians in the world. Everything else is subordinate to this.

It is not proposed here to discuss the entire commission, but only one phrase in it, "Teaching them to observe all things whatsoever I commanded you". Rather this is a protest against an abuse and perversion of the scripture. It has become almost a universal practice to use this scripture as authority for our work of Christian Education. Now we are for Christian Education, first, last and all the time. But we are not for perverting the Scriptures. This is God's word and we would do well to let Him say what He says without corrupting the Word of God.

When He says "teaching them to observe all things" he cannot have in mind the development and discipline of mental powers so as to make intellectual gymnasts and giants out of students who enter the elementary school and pass through all the curriculum of mathematics, sciences and languages. We are not finding fault with schools or educational systems and methods. We are protesting against an abuse of the Word of God. Anything that has to be defended with false argument is not worthy to live. Education does not have to be supported by false interpretations of the Scripture. But it is such a convenient thing to quote the Bible. And it seems to give an air of authority and sanctity to our appeal. But God says we are not to adulterate His Word.

Now this protest is not meant to simply prevent a misuse of scripture but to insist that we shall really do what the scriptures say, that we shall teach people to observe all that Jesus has commanded. The more we misuse the scriptures to buttress our argument for "Christian Education" the more we get away from doing the thing that Jesus told us to do. The more emphasis there is placed on human learning and the development of the intellect the more danger there is of minimizing the authority of Jesus, and the less men are disposed to insist upon a strict adherence and obedience to His commands.

There are three things that are positively involved in this part of the commission. First the absolute authority of Jesus. He says we are to teach men to observe what He commands. He is the final and only authority in religion, in service in life. He says, "All authority is given unto me in heaven and on earth". He does not advise; he does not simply instruct, He commands. And there isn't any commandment of His that maybe overlooked or omitted with impunity. He says "all things whatsoever I command". To fail to recognize and honor the authority of Jesus is to prove any profession of adherence to Him false.

In the second place we must teach men what are the commandments of Jesus. There have been the stone age and the iron age in the past.



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But we are living in the putty age; the age of softness, of lack of clear conviction and positive teaching. A man who insists on declaring the whole counsel of God, preaching and teaching all that Jesus commanded is today charged with being narrow and unbroadly. It may take the fires of persecution to harden the clay of our soft speech into the brick that makes a permanent structure. There are commandments of Jesus that many preachers are afraid to mention in their pulpits, not omitting the one mentioned in this commission. And don't leave out the fact that we are to teach men to do, to observe, to keep the commandments of Jesus. Teaching is the means, but the end has not been accomplished till we see the commandments put into practice. They were meant to be done.

Atheistic fulminations excite the apprehension that the author of such articulation is not susceptible of intelligent ratiocination. Dear reader, do you understand that? No? Well, the translation is found in Ps. 14:1, which says, The fool hath said in his heart, "There is no God".

Brother J. A. Lee has a message in this week's Record which everybody ought to read. We have just one sentence in reply: The budget plan of denominational work is the one and only plan which teaches people to give to all objects, and if that if not training your dog to catch all sorts of game, as Brother Lee advocates, then we don't know what will.

The Convention Board recently gave a year's subscription to the Record to every Baptist preacher in Mississippi not already taking it. We give these brethren a glad salutation and hope they may find something each week in the paper that will give them a sense of fellowship with all our Baptist people and that will gladden their ministry to others.

Missionary H. M. Harris and his wife and six children, who have been faithful and efficient in service in Central China for many years, will sail from Shanghai May 25th. They will come by way of Europe to America. Jackson is his boyhood home, and Mississippi College his Alma Mater. He supplied for the Clinton Church one year while on a previous furlough. His wife is a daughter of Dr. W. D. Powell. He expects to attend the Centennial Celebration of Mississippi College.

Dr. L. J. Bristow, Superintendent of the Baptist Hospital in New Orleans, writes for several Baptist papers an article calling attention to the lax way in which messengers to the Southern Baptist Convention are received without having been elected by the churches or any other body. This is probably true in most cases. But the church to which we belong, at Clinton, Miss., elects its own delegates to the Southern Baptist Convention just as it does to the district association and to the State Convention. It is a good example to other churches in this respect as in many others.

A letter from Brother A. J. Brown of Aberdeen breathes the spirit of Christian faith, hope and love. He is now in his eighty-fifth year, and has been in much physical suffering and weakness for the past months. In the past year he has been three times in the Baptist Hospital in Memphis, having undergone a surgical operation. As the outward man perishes, the inward man is renewed from day to day. Brother Brown has been one of the most active, efficient and beloved laymen in the state, and his interest today in the Lord's work is as strong as ever. The love of many whom his life has touched gathers around him, and best of all the Everlasting Arms are beneath him. May our Father give us many more such men as he is.

A person who does not rejoice with trembling does not generally rejoice long. Did you ever "Knock on wood"? Why?

Just stay where you are and the styles will come to you. The fashion mongers now say that men will wear suspenders in 1926.

Not many readers of the Record will attend the meeting of the Baptist Education Association in Memphis, Feb. 4-5, but all are interested in these brethren and what they are talking about for they have charge of our boys and girls. The speakers are C. A. Jones, president; J. B. Lawrence, on What Is Christian Education; M. B. Adams, on Christ's Right in Education; B. H. DeMent, on The Contribution of the Christian College to the Ministry; W. O. Carrer, on the same to Missions; G. W. Harris, on the same to Law; W. J. McGlothlin, the same to Democracy; R. W. Weaver, on the same to Scholarship and Teaching; D. M. Ramsey, on the same to Womanhood; J. M. Price, The Masses; D. M. Nelson, General Education, and Dr. J. W. Cammack.

"A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: 'Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?' Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, 'I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, BUT IN ALL THOSE YEARS YOU ARE THE ONLY MAN WHO EVER SPOKE TO ME ABOUT MY SOUL.'—From Every Member Evangelism by J. E. Conant.

## NEXT THE OVER-EMPHATIC ALUMNI

College presidents and professors have raised their voices against the over-emphasis on football. Even undergraduates have expressed the opinion that an artificial and absurd prominence has come to be given to the game. And yesterday, those most eminent figures in the modern academic world, the football coaches, met in this city to pass solemn resolutions against distorted views of the place which football holds, or ought to hold, in college life. The fight for moderate reform might seem to be won, were it not for one missing phalanx. The over-emphatic alumni have not yet assembled to lay down their arms.

That college graduates, recent and of long standing, are chiefly the cause of the immense exaggeration latterly put upon football, there is no lack of evidence. Why must a stadium be built seating 70,000? The alumni demand it. Why is a critical "game" the scene of such flocking multitudes, such whipped-up excitement, such a display of old and young gathering as for a great society function? Again it is the "old grad," his family and friends, his boys and maidens, who through the place of combat like Roman nobles going to the gladiatorial games. Why must everything be sacrificed in college athletics to the turning out of a winning football team? Once more, it is the alumni who insist upon it, and who hang their heads in shame if their eleven is beaten, and go about sadly repeating that the glory has departed from their once loved and once triumphant alma mater.

Plainly the next step in the struggle against over-emphasis upon football is to enlist the alumni. If they can be got to agree to practice modest stillness and humility, not only between football contests but at them, the trick will be turned. But it will require almost a miracle to bring about such a conversion.—New York Times.

The athletic coach of Wake Forest College resigned. The trustees didn't like his conduct.

The worm turns: The Biblical Recorder complains that its news space is about to be taken up with a certain class of preachers who are voracious of free advertising space.

Are not men in as much need of a week of prayer as the women? Are they not under as much obligation to pray? Will it not do as much good for them to pray? Why not have the whole church to pray?

The Menace says:

1. In the Department of State, 61 per cent of the employees are Roman Catholics.
2. In the Treasury Department, 70 per cent of the employees are Roman Catholics.
3. In the War Department, 53 per cent of civilian employees—70 per cent of the army employees, and in Insular Affairs, 89 per cent are papists.
4. In the Department of Justice, 72 per cent of the employees are Roman Catholics—recently they numbered 90 per cent.
5. In the office of Indian Affairs, under the Department of the Interior, employees are 93 per cent Roman Catholic.
6. The Bureau of Education is 60 per cent Roman Catholics.
7. The Patent Office is 54 per cent Roman Catholic.
8. The Alaskan Railroad is practically 100 per cent Roman Catholic.
9. The Congressional Library employees are 63 per cent Roman Catholic.

## OBSERVATION AND COMMENT

Dear Brother Editor:

I am not yet ready to let up on the preachers. They are so important in the Kingdom that they deserve special consideration. My point in this article is—they move too often. There are too frequent changes in pastorates, for the best interests of the Cause. These frequent resignations and removals of preachers are attributable, on their part, to several considerations.

In the first place, preachers are sometimes ambitious to get "a better place", either for its larger salary or its fewer problems. I am not charging that ministers commit a sin in yielding to this human ambition; but I am wondering if they do not herein displease their Lord. To be sure, if a preacher has a field of larger opportunity open up to him, unsought, he may consistently accept it as a call from God. But should he not be pretty certain it is a call from Heaven? One of the unfortunate tendencies of modern church life is too large an emphasis on money. This is true both among ministers and in the institutional activities of our denomination.

In the second place, pastors get discouraged and give up too quickly. They decide the situation is hopeless and "throw up the sponge". They need quite a bit of gumption, grit and grace. There are problems in every church. Antagonisms and discouraging elements will obtrude themselves into the horizon of every pastor who is progressive and who seeks to lead his people into real achievement. Then the timid and unbelieving hasten to other fields, to find there likewise difficulties that discourage. This scribe affirms that as long as a considerable majority of the membership of a church loyally supports the pastor in advancing the interests of the church and the Kingdom, he should, for the sake of the Cause, stay on, pray on, and work on.

Again, occasionally a pastor loses out with his people by reason of sheer inefficiency. He does not study enough, nor pray enough, nor work enough. There should be growth in the preacher as well as in the church. Preacher Friend, if you would be successful and happy in your work, keep growing in knowledge and in grace.

—Observer.



## "ACADEMIC ETHICS"

I have just read and re-read the long article on "Academic Ethics" by Dr. L. R. Christie in the Baptist Record of Jan. 7th, and I am inexpressably sad. I am sorry this article was written on Mississippi soil. I am sorry that the pastor of any Mississippi Baptist Church takes the view he does about denominational schools. My sadness is somewhat tempered by the fact that Dr. Christie is not a Mississippian. I do not at all believe there is another pastor in Mississippi who shares Dr. Christie's views. I would be grieved to know there is just one.

I am glad Dr. Lipsey published what *The Word and Way* had to say of Dr. Christie's article. It is well said and I most heartily endorse it. I hope every reader of the Record will read it carefully.

The position of those who are trying to hold our schools to denominational ideals and tenets.

In speaking of the contention of those of us who are trying to hold our schools to our denominational ideals and tenets, Dr. Christie says: "Their position is substantially (1) that these schools were established with the gifts of certain religious groups for the specific purpose of propagating and perpetuating certain cherished and distinctive views of these groups; (2) that inasmuch as they projected the enterprise and furnished the money that they have a right to require that the instruction offered shall be in conformity with their wishes; (3) that such agreement and requirement is implied, if not expressly stated, in the contract between the institution and the instructors; (4) that no instructor is warranted in retaining such a position unless the instructor's views are in line with the rank and file of the organization which sustains the enterprise."

The above is Dr. Christie's wording of our contention and he states it as nearly correct as one can state it who in no sense holds it.

Dr. Christie then said: "If the foregoing be a satisfactory statement we would have a very simple and easy way out of the difficulty confronting us. But is that statement thoroughly ethical as measured by accepted moral and Christian standards?"

He then consumes five and one-half columns trying to show that our position is wrong when "measured by accepted moral and Christian standards". Dr. Christie's contention is that those who established and are maintaining our denominational schools with their money have no right to set up a religious or scriptural standard for the school, at least have no more right to set up such a standard than the teachers, pupils and the public.

In speaking of our effort to require a doctrinal standard for our instructors he says: "For Christian organizations to fall back on this exploded and abandoned theory to justify a partisan program would not be calculated to enlist popular respect to any large extent."

He believes our denominational schools are educational enterprises only.

Dr. Christie asks and answers the following question: "For what purpose then were these schools founded? Primarily and principally they were established as educational enterprises. At least this was the justifiable presumption of the public—a party by the way with some very real moral rights in the premises."

He further says: "Entry in the field of education carries with it an obligation to function educationally. And it must be remembered that Education is not a process of putting over certain standardized opinions. That is propaganda". He still further says: "It would not seem to be highly ethical for a religious organization to use the livery of the educational enterprise in which to put on its private program."

To me, all this means that Baptists may build schools with Baptist money, but they must not be Baptist schools. They must be simply "edu-

cational enterprises", and if any of us contend that our schools founded by Baptists with Baptist money should be Baptist schools we are charged with "using the livery of the educational enterprise in which to put on our private program". Do you wonder, dear reader, that I am sad?

He does not believe that Baptists are the sole owners of the schools they built with their own money.

In answer to his own question: "To whom do the schools belong?" Dr. Christie says: "The easiest and most usual answer is that they belong to those who put up the money to establish and maintain them. Technically and legally, of course, they belong to those who hold the properties under the terms of the charters. We are not particularly concerned with that kind of ownership in this discussion of the ethics of the proposition. . . . There are some other parties who have some rights in these institutions, rights which cannot be discounted in any court of morals". The "other parties", Dr. Christie contends are the instructors, the students and the public. If Dr. Christie is right in his contention that the public, the instructors and the students all have unquestioned rights in our denominational schools "which cannot be discounted in any court of morals" then Baptists are only one-fourth owners of the schools they have founded with their own money.

I ask this question in all seriousness. If Baptists had known before they ever founded a school that they would have a legal but no moral right to control them, would they have ever founded a single school?

Dr. Christie admits that the rights of the public, the faculties, and students in our schools are not legally defined, but after contending that they "have rights which cannot be discounted in any court of morals" he asks: "And is ownership less real merely because it is not technically defined and happens to be legally unenforceable?"

Dr. Christie casts reflections on hundreds, yes nearly all of our finest, most loyal, consecrated Christian teachers who are just as anxious to maintain the ideals and tenets of their denomination as ever the founders of our schools were.

Dr. Christie says only inferior men will submit to control. How far he is from the truth here. It is the inferior man who disregards all laws of ethics and proprieties and insists on his supposed right to teach things that are subversive of the principles of the denomination who are paying their salaries.

He does not believe any restrictions whatever should be thrown around an institution.

He says: "In the long run no one is going to have any sustained respect for an institution of learning whose professional standards are set up and controlled from the outside". Just the opposite of this is true. In the long run no one will respect an institution that is not true to principles of its founders and the principles of those who maintain it with their money, sympathy and prayers.

Again he says: "When an institution and teachers begin taking orders the day of their usefulness is coming to an end. It may take a long time to win by the way of freedom, but it is the only way we can win at all. The way of liberty may be a way of blundering but any other way is an abortion". That is religious anarchism, pure and simple. I hate to use that term but I know of no other term that will express it.

Exactly the opposite of what Dr. Christie says is true. When an institution and teachers refuse to take orders their usefulness is at an end. Jesus himself was submissive to constituted authorities and he taught it to others.

I do not mean that a teacher is to teach what he believes is error. He does not have to. If a teacher in a denominational school finds himself out of harmony with the faith of the denomination owning and supporting the school he does

not have to stultify his conscience by subscribing to something he does not believe. He can get out of the school and the religious world will take off their hats to him. It is the man who insists on staying in a school and refuses to take orders when he knows he is out of harmony with the religious faith of the school that the world has a contempt for.

Every teacher applying for a place in a denominational school knows what the faith of the founders and maintainers of that school is, and if he cannot go in and take orders he should stay out.

Let me say in conclusion that I do not know whether Dr. Christie is a modernist or not. If he is not it is exceedingly unfortunate that he wrote the article he did. I have not read an article anywhere that has more of the earmarks of a modernist than Dr. Christie's article. For that reason I am sad. He is pastor of a great church in my native and beloved state.

—J. W. Lee.

## THE SELF-INTERPRETATION OF JESUS

By E. P. Alldredge, D.D.

Have you seen this new book by Dr. W. O. Carver of the Southern Baptist Theological Seminary? If not, a genuine surprise awaits you. To find that a specialist in comparative religions and missions has produced a masterly and moving exposition of the profoundest and most intimate self-relations of our divine Lord is only a part of the surprise.

The deity of our Lord, that question which underlies most all the theological questions of the day, is illumined with the light of our Lord's own mind and thought. I laid down the little book, moreover, with a clearer view of the achievement of the Christ and His incomparable program of world-conquest.

There are single chapters which are worth the price of the book—as for example, the one on the Temptation, the one on the Church, or the one on Jesus projecting His world-program after He should pass up to the Father.

Some parts of the book are done better than others, but it bears a great message and is crowded with wonderful interpretations of Scripture. It fairly scintillates, moreover, with striking, epigrammatic sentences and teems with a wealth of sermonic suggestions. If you would know the Christ better and love Him more get the book!

## AT THE BAPTIST BIBLE INSTITUTE

The B. B. I. is in the midst of one of her best mid-winter Bible conferences. They are here from Dan to Beersheba.

Dr. J. T. Henderson has been the inspirational speaker during the first week, and I have never heard a finer course of lectures. If Dr. Henderson keeps on he will make a man yet. His greatest lecture was perhaps at the mass meeting Sunday afternoon on "Men And Our Denominational Program". It was great.

Dr. J. E. White will be the main speaker during the second week on "The New Testament, The Charter Of Christian Enterprise".

I have met many of our Mississippi young men and young women here in the regular Bible School preparing for life's best work, and many pastors who have come for renewed strength and inspiration for better and greater work.

"It is good to be here."

—G. W. Riley,  
Clinton, Miss.

Mrs. Eddy, the author of *Science and Health*, made a good fortune out of her book. Among ordinary doctors the use of a health secret to make money out of is considered enough to disqualify one for membership in the medical profession.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Orthodoxy Plus Orthopraxy

We are facing a peculiar day in the on-going of the Kingdom. Not a few of our churches, and many of our best people do not seem to understand that Bible doctrine is to be supplemented by wholesome practice. It is an old adage, and literally true, that we are to practice what we preach. Faith without works is dead. We should be as sound in the practice of truth as we are in our faith in the truth. It is essential that we be sound in the doctrines of God's Word, but none the less essential that we put into practice these doctrines.

Many of our churches have too many members that may well be likened to a balky team of mules. There is nothing that I can think of that is quite comparable to a balky team, unless it be a balky Baptist. A balky team is about the most worthless thing I know of in the animal kingdom. They devour the corn and oats and hay, voraciously, but when the word is given by the teamster they do not throw themselves against the tugs for a steady pull; they lunge and jerk and see-saw and fly back, and, therefore, get nowhere. Another thing about a balky team is that they never pull together. They lay against the tug one at a time. My! my! what a disgusting sight it is to watch them as they see-saw and rear and paw the air and champ the bits! If you have ever had any experience with a balky team your prayer was, if you prayed at all, "the Lord deliver us".

It seems to me that we have come to the place in our organized work when we have many people, who are looking for excuses, which they think will justify them in refusing to cooperate in the great Kingdom tasks. Like the balky team, they devour the great doctrines of the Great Book, but are never ready to throw themselves whole-heartedly and enthusiastically into the work of carrying on and carrying out the great commission, which our Lord gave us. They balk or lunge or kick or rear or snort with all the vehemence of their soul when asked to cooperate in the work of extending Christ's Kingdom. They positively refuse to tighten the denominational tugs when there are burdens to be borne and loads to be drawn.

Note some of the excuses offered. They are fond of saying the plan is wrong; the method unscriptural; I do not believe in pledging; I am tired of programs; I do not believe in campaigns; our denominational agencies are all unscriptural; the leaders corrupt. And so we might go on—ad infinitum—pointing out some of the flimsy excuses offered by the balkers, who refuse to cooperate with their brothers in the greatest enterprise on earth.

In all seriousness will you not ask yourself, "Will one, or all, of these excuses, suggested above, justify me in refusing to do my part?" I do not believe they will, even if they were all true, which I do not believe them to be. Every one of us shall render an account of our Stewardship unto God. We must answer in the white light of the judgment in the presence of Him, who sitteth upon the throne, for every deed done in the body, and for every act that we perform, whether it be good or bad. It will not be a question of excuses, which you may have offered, but the heart-searching question will be "What did you do to honor your Lord?"

I close this article by saying again that we are facing a peculiar and precarious day. We must either go forward or backward. There is no alternative. We cannot stand still. To do so means disintegration, stagnation, death. There is only one thing left for us to do in this incomparably important hour. We must cooperate with

our brethren in the Kingdom tasks if we would go forward. This must be done, not for the sake of any man, organization or anything else, but for the sake of Him, who gave Himself for us. We must learn to link our doctrine up with a sane, wholesome practice. Orthodoxy plus orthopraxy is the solution of our problems. God's plans and methods for carrying out the great commission are clear and unmistakable. Take His plan and link it with His method and you will have solved the financial problem and all other problems connected with our organized work.

His plan is for every saved man, woman, boy and girl to bring into His storehouse, as God may have prospered, on the first day of the week—fifty-two weeks in the year, that which belongs unto Jehovah. This will give us a steady, monthly income to take care of all the work we are trying to do. If you have not tried this in your church let me urge you to make the every-member canvass at once, and provide your church with the weekly collection envelopes, which will make possible the carrying out of God's plan and method in financing the church and Kingdom work.

### Stewardship Sermons

1. "Each generation makes some transforming discovery in God's Book; what is 'Stewardship' but God's word for this generation?"
2. "Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property."
3. "Stewardship puts the Golden Rule in business in place of the Rule of Gold."
4. "When a man gets rich, God gets a partner or the man loses his soul."
5. "Not how much of my money must I give to God, but how much need I use for myself."
6. "Give, not from the top of your purse, but from the bottom of your heart."
7. "The Kingdom of God can never be established by raising money; but it can never be extended without raising money."
8. "To have is to owe, not to own."—United Stewardship Council.

(Continued from page 5)

example of this in the special Christmas offering for the two Boards that are so deep in debt just at this time. If I mistake not this special offering for these debts would be in the other parable, be likened to the bird dog chasing off down the cotton row after a rabbit. If so let me say: I glory in the chase, and think we need a few more just like it.

Now I have gotten the information some how and some where, that most of our state officers, and some of the most leadingest preachers wanted this offering to go through the regular budget, allotting to each cause its regular per cent, and they said also not to do this would cause confusion and break the unity of the budget. Now my Brother, please let me say right here and now, that when I become so systematic and tied to one way of doing things that I cannot turn aside to help a worthy cause that must have help right now, I say, right then my system and budget goes to the wind till I can get through with the special cause.

Our church at Tutwiler was right in the midst of putting on the home or local budget and also the mission budget; however, we just heard the call for the special offering and we contributed \$100.00 to the Christmas offering and no one was hurt and the other budgets were rounded out also. This offering was made not for the whole budget but for the Home and Foreign

Board debt. We are trying to train ourselves to hunt more than one kind of game. Possibly this way of doing will be classed by some as chasing down the cotton row after a rabbit; however, again I say, I glory in the chase and let's get the rabbit out of the way and then go back to the bird hunt and do our best at that.

The writer of the other dog story says such foolishness as this will ruin the bird dog. Well possibly so, and all I have to say is, just let him go and we will train one that will hunt more than one thing.

To my way of thinking there is another rabbit that needs chasing down the cotton row just now, and the sooner we get at it the better.

I was in Clinton in October and while talking to an honored Brother about the cause at large, I asked him how the young preachers were getting along. I saw he looked confused and troubled, and he said: Just now we seem to be at the parting of the ways, and it looks like some of them will have to go home because the Ministerial Board has no money to help them and the Board is in debt. I said to him, why not make a special call for this cause, and he said they had hoped the budget would take care of it; however, the budget was coming in so slow the Board was hampered. Furthermore, he said, to make a special call for this cause would confuse the budget, and make it irregular and the brethren would think we were trying to sidestep them and was not supporting the budget. My reply was this: If that is the policy of the budget, then away with the budget and make a special call and take care of our preacher boys and men, for men are worth much more than system and budgets. Lookout Lee, says some Brother, for you are advocating a rabbit chase down the cotton row.

Now I will bring this parable to a close with the following illustration: A man is dangerously ill and his neighbor starts for the Doctor in a Ford car. He speeds along nicely for a few miles when he comes to a mud hole in the road that he cannot miss by going around it, so he drives in and soon discovers that he is stuck. He tries to pull out but in vain, so he begins to make special arrangements to get out by using his chains. Just at this juncture a friend comes up and says, What's your trouble, Bill? Why, says Bill, don't you see I am stuck in this mud hole? Yes I see that, but what are you going to do with those chains; don't you know if you put them on and pull out you will be interfering with the well organized laws of nature? Yes, says Bill, I know that but the cause is urgent and I must get the Doctor or my friend and neighbor will die.

That may be so, says the friend, but you are confusing things, and if you would wait a few days the sun and wind would dry out that mud hole and you could go right on. Yes, and while I am waiting for the sun and wind to dry this mud hole my friend will die. APPLICATION: We have a well organized and systematized budget and the allocations from this is supposed to take care of every phase of our work. A special call comes and must have help or die—what must we do, put the chains on and pull out or wait and take the chances? My plan is to put the chains on and pull out then go back and take the matter up where we left for a while till we could help the needy call. But, says some Brother, you are advocating chasing the rabbit down the cotton row again, and will spoil the bird dog. Well possibly I am but just let her go for it will be only a dog gone anyhow and we will train another one that can and will hunt more than one kind of game. Now my reader, please do not get from this article that I am fighting the organized work, for I am not; I am a part of it; however, I am forever opposed to trying to tie the hands of any one who wants to make a special offering for a special cause. The budget is fine, but we must not serve the budget but make the budget serve the best interest of the kingdom—Let us pray.



# Mississippi Woman's Missionary Union

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### March Week of Prayer Items

**THE HOME MISSION BOARD IS IN DEBT!**  
 Therefore, as for the first March Week of Prayer Offering in 1895, the offering of this 1926 March Week of Prayer will be to help clear this debt.

Any one wishing an "Alabaster Box" for the saving of "daily self-denials" may secure it free by writing to the state W. M. U. Headquarters.

Why not have a five-minute talk at each meeting of your society from now until the March Week of Prayer, each of these talks showing ways of and reasons for such self-denial?

**POSTER SUGGESTION:** It will help if you fix for each member of your society a card with the following clearly written on it, asking her to keep it in a prominent place in her home, having a poster of it for your society's meeting place: **DAILY SELF-DENIAL FOR DEBT ON HOME BOARD.**

With great care the Scripture references have been selected for each day's program. It is hoped that unusual emphasis will be laid upon these devotionals so that information concerning offerings in Bible ways may persuade many to give sacrificially on this occasion.

In the February and March issues of **ROYAL SERVICE** will be articles by Dr. Gray and other Home Board workers. Be sure to save them, for they are needed with the week's programs.

Many societies find the March Week of Prayer a wholesome time for the holding of mission study classes, the class meeting just before or after the hour for the prayer program. This is heartily commended, provided the class work does not lessen the interest in the prayer hour. At the last W. M. U. annual meeting the delegates voted that the best time for such a study of home missions was before, not during the March Week of Prayer. Naturally the book will be on home missions or on prayer or soul-winning.

Well in advance of the observance of the Week try to enlist the interest—aye, the deep concern—of your pastor for the observance of the week's program. Urge him to lay the matter of the Home Board's debt before the deacons and the entire church so that they may give to it even as the churches gave in December for the clearing of the debt on the Foreign Mission Board. Ask him to usher in the week by preaching on or near Sunday February 28, on home missions. The following is suggested for his theme: "Every Christian a Home Missionary". Genesis 4:9; I Timothy 5:3; Luke 10:27. Try to get him, also, to have a part on each day of the week's program, using the suggested theme.

The society is also expected to help the young people in the preparation and rendering of their programs. In four very distinct ways they may do so: (1) by showing them, how to save their money for the offering; (2) by helping them, especially the little children, to learn their parts on the program; (3) by seeing to it that invitations to the young people's meetings are accepted by at least one representative from the society;

and (4) by having their leaders and members to take part on the W. M. S. program.

### The Power and Possibility in Twenty Five Cents

Tessa W. Roddey

Last week I was reading a magazine gotten out by our Negro friends for their Mission work, and a slogan of theirs caught my eyes "A MILLION QUARTERS FOR AFRICA", and I began to ponder on that slogan, and the more I pondered the more it took hold of my heart until I could not refrain from telling somebody about it, and trying to see if we women of the Southern Baptist Convention could not get us a slogan to suit the needs of our Foreign Board.

You know we have loaded our Board with all our equipment for our World work, and we reach (or we do not reach) through that Board all the lost peoples of the great large sin smitten world, and we must keep that Board clear of hindrances and handicaps,—somehow as I write the face of dear Dr. Quisenberry as he stood in our church and talked and urged and prayed about that Board, keeps coming before me, and his eagerness and zeal and love for that Board inspires me now as I write something that will take hold of your heart, and help you to get aroused by the many handicaps, and hindrances that hold our Board back from the work we should do through its organization. We should load the Board heavily with missionaries, equipment, literature, prayers and money—but we have allowed it to get loaded with debt, and debt means no gasoline to run on, and a blurred windshield, and a frozen radiator and a punctured tire and in fact everything that stops motion for an automobile. If we loaded it we should enable it to run. We should wipe that windshield, get a new tire, and thaw that radiator, and then buy gasoline. There are more automobiles than almost anything else, and we understand the terms used, and if we can get a vision of a clear running automobile well equipped, loaded with all things needed to bring people to Christ, and then if we can buy gasoline—now gasoline is about a quarter a gallon, and can't you buy a gallon, and—now I will give you a problem in arithmetic to solve—if a million Southern women give a quarter each this Quarter, between now and April First, and those quarters get to our Board, how much money will the Board have? Solve it, and see, and then what we lack we can make up next quarter.

Now carry to your women, your Sunday School class, your Y. W. A., your B. Y. P. U. and your family this slogan "A MILLION QUARTERS A QUARTER UNTIL OUR BOARD IS FREE OF DEBT", and let's begin to bring the quarters in to our Circle Leaders, and through them to Miss Lackey, and realize that we are clearing the way for the free and unhampered running of the greatest agency for Christ that the world has ever known, our Foreign Mission Board.

### Oxford Week of Prayer

Dear Miss Lackey:

I have been intending every single day to write and tell you what a blessed time our W. M. S. had during the Week of Prayer for Foreign Missions. We observed the full week beginning on

Sunday afternoon and running through Friday.

On Sunday morning our Pastor preached an appropriate sermon which helped to create just the right spirit for us to go into the meetings. The average attendance for the week was 33, which was good, considering we had bad weather. As to the offering itself—it was the largest by far that we have ever had. But the spirit that was manifested in the giving was still better.

For instance, on Tuesday afternoon at the close of the meeting one of the women said she wanted to make a confession—said she had meant to give a certain amount, but since attending the meeting, had decided to increase her offering. Others acknowledged the same throughout the week at different times, and I am sure that at least a dozen or fifteen of the women gave the second time. Well, when the end of the week came we counted up the offering and it was \$172.05. The treasurer knew there were some absent members who wanted to also give, so she held it over until the following Sunday, when it crept up to \$182.85. Then one of the gentlemen of the church told our treasurer, Mrs. Vane, that if she could bring it up to \$190.00 he knew where she could get the final \$10.00 to make it round out to two hundred. So with renewed enthusiasm she started in, and at our business meeting yesterday, we talked about some of our missionaries on the field, especially Dr. Hallie G. Neal and her work—then prayer was offered for Mrs. Appleby (who is a cousin of one of our members) in her hour of sorrow. All this tended to make the hearts of the women tender, so when Mrs. Vance told the women of her desire for our offering to come up, they opened their pocket books, and in a couple of minutes we had \$24.00 more. That with what we already had in hand, and the promised ten dollars made us go beyond our goal! You can imagine how glad and thankful we felt.

You know our Sunday School this year, at their White Gift Service gave \$300.00 to this same object, and of course, these same women had a part in that also.

We are happy we have been able to have a part in all this, but still feel humble, because what we do and give, is after all, little in comparison to what those on the field are doing and giving.

Our society under the influence of our Week of Prayer has started out with the intention of making this year our best year yet.

We want you to come to see us soon and give us one of your inspirational talks.

With much love, (Signed) Mrs. C. Longest.

### Wanted, Books!

I am asking Mississippi friends to kindly send **BOOKS TO THE BOYS' DORMITORIES AT MARS HILL, NORTH CAROLINA.** Encyclopedias, History, Good Fiction, Biography,—anything you may have that you can spare to help these Mountain boys to a wider knowledge of literature. Friends, they are so hungry for reading matter. Won't you help?

Send in Barrels to the following address:

Mrs. Bessie L. Stapleton, Marshall, North Carolina. Post Office, Mars Hill, North Carolina.



# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

## Logtown Senior B. Y. P. U.

The Logtown Senior B. Y. P. U. has begun the work this time with a real new year spirit.

The Seniors took charge of the church service on Sunday night of January 10, 1926, for the purpose of installation of officers and for rendering a play, "Send the Light".

The following officers were installed:

President—Miss Octavia Asher.  
Vice-President—Mrs. Lona Smith.  
Bible Leader—Miss Ethel Sylvest.

Secretary—Miss Annie Asher.  
Corresponding Secretary—Miss Maude Snowden.

Pianist—Mrs. C. G. Bilbo.  
Treasurer—Miss Annie Winner.  
Chorister—Miss Daisy Fountain.  
This B. Y. P. U. is working to be an A-1 this year.

—Maude Snowden.

## Schlater

The Schlater W. M. S. observed the Week of Prayer in January, meeting four days. In spite of the inclement weather, we had very interesting programs; and our offering was far ahead of anything the society has ever made before.

I have just finished teaching "Stewardship and Missions" in the Society here; and am teaching a very enthusiastic class in the W. M. U. Manual at Philipp, this week.

The Schlater W. M. S. reached the Standard of Excellence last year. Our gifts to all purposes amounted to something over \$500.00.

Sincerely,

—Mrs. D. W. McLeod.

## FLORIDA ANN'S FORTUNE

### Chapter III

Only once before had Florida Ann been on a journey by rail. That was when she was a small child and went with her father to a fair at the county seat, fifteen miles from Pine Grove. She was terribly lonesome, but she thoroughly enjoyed the novelty of watching the trees, houses and cotton fields fly past the window. She had been cautioned not to speak to any one except the conductor and she prudently refrained from asking questions, although there were many things she wished to know.

When the train stopped at the station in the city she entered the waiting room pointed out by the conductor, and looked in her hand bag for the paper upon which was written the address of her mother's friend, Mrs. Perkins. It could not be found, although she emptied her bag and looked carefully through the contents.

"Can I help you, young lady?" asked the kind-faced Traveler's Aid matron.

"I've lost the paper with the name of the street and number of the lady I was goin' to visit," replied Florida Ann tearfully. The bustle and confusion of Canal street was shaking her self-confidence.

"Perhaps you can recall the street and number," suggested the matron.

"It was somethin' over three thousand and North Rampart street."

"Give me the name of your friend and I will try to find her by telephone."

"Her name's Mrs. Liza Perkins."

"Is her husband living?"

"Yes'm; I think so."

"What are his initials?"

"I dunno, Ma'm. I've jest heerd maw talk about Mrs. Liza Perkins."

The matron spent an hour trying to find a Perkins who knew Mrs. Mandy Simmons of Pine Grove. No one had heard of her, and Florida Ann grew tired of the continued disappointments. She felt sure she could find the Perkins house if she could reach the street. While the matron was directing an old lady to a certain store she took her basket and slipped out of the waiting room. She hurried down the street, and seeing a policeman standing on a corner, timidly asked him what car would take her to North Rampart street. The man pointed to a car without asking any questions.

The car stopped, and Florida Ann got on. She paid the fare and took her seat by an old lady who asked numberless questions. Florida Ann answered cautiously, remembering her mother's advice.

There were miles of tall brick houses, then beautiful homes with well kept lawns and lovely flowers. Then the car turned into a street where the houses were poor and the streets crowded with dark, foreign looking people. She noticed the numbers on the houses were in the thousands and when the car stopped she got off. An old man was sweeping the steps of a small house and Florida Ann asked if he knew a family named Perkins on that street. He shook his head and asked:

"What's the number?"

"I dunno," she stammered.

"You're from the country?"

"Yes sir."

"Better go back to the station and tell the Traveler's Aid lady. She will help you find yo' folks."

"She tried to find 'em and couldn't. I'll ask somebody as knows the city." With a scornful toss of her head Florida Ann walked down the street and continued to make inquiries of all she chanced to meet, of a family named Perkins. Some laughed at her, others asked pert questions about the contents of her basket and no one seemed the least interested in her quest.

"City folks ain't got no politeness nor feelin'," she told a teasing

boy, who called her a "rube."

It was past noon and she was hungry. She decided to return to the railway station and get the help of the matron to find the picture studio, and buy a sandwich. Finding people in New Orleans was certainly very different from finding them in Pine Grove. The car was in sight when she remembered she had spent her last nickle for car fare and must get her dollar changed. She felt on her arm for her hand bag. It was gone. Had she been robbed, or had she carelessly left her bag on the street car? She could not tell, but she was penniless and friendless—alone in a great city!

"I'll have to walk back to the depot and the lady will tell me what to do," she decided.

She trudged bravely down the street, wisely following the street car track. She walked miles and miles and still the tall brick houses she knew to be near the station were not in sight. Her new shoes were stiff and her feet began to throb and ache. Almost fainting with pain and weariness she sat down to rest on a door step. Surely people would not object if they knew that she was very, very tired.

"Get up from there and move on," commanded a rough voice.

Florida Ann looked up to confront a stout policeman.

"I jest wanted to rest," she apologized.

"You can't rest on people's door steps. From the country?"

"Yes sir."

"Thought so. Who is with you?"

"Nobody."

"Run away, have you? You'd better come on with me to the station houses kid, 'til I find out about you. Here, come on."

Like a flash of lightening it came to Florida Ann that she was being arrested and would be put in jail. The family of Simmons would be disgraced. Seizing her basket she sped down the street like an arrow. She heard the policeman laugh, but did not take time to look back to see if he followed. At the first corner she turned into another street and ran until she felt that she had eluded her pursuer. But she had lost her car track and was afraid to ask questions. Her feet were burning and throbbing. She slacked her speed to a hobbling walk. She would reach a street car track some time if she kept on walking and then make her way to the railway station.

She wandered on and on, not daring to stop and growing faint from pain and fatigue. It was mid after-

(Continued on page 16)

# The Bookless Life is the limited life

READING HOURS ARE GOD-GIVEN — NEGLECT THEM NOT

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By W. T. Connor . . . . . \$1.00

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### The Self-Interpretation of Jesus

By W. O. Carver . . . . . \$1.50

Jesus' own conception of his life and ministry. The author lets Jesus be his own interpreter, showing through his utterances the gradual realization which comes to him of the mighty part he is to play in the destinies of the world. We see him as a youth listening to the call of God, as a teacher trying to bring men into the Kingdom, and finally we see the supreme struggle of his soul when he is forced to realize that the way to salvation must be the way of sacrifice and death.

BAPTIST SUNDAY SCHOOL BOARD  
161 Eighth Ave., N. Nashville, Tenn.

BAPTIST SUNDAY SCHOOL BOARD



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Feb. 7, 1926

#### Jesus Heals and Saves the Blind Man

(John 9:1-9, 24, 25, 35-38).

**Introduction**—The entire chapter should be carefully and thoughtfully read before beginning the study of the lesson. The miracle was wrought during the last year of our Lord's earthly ministry, in what month, it is not positively known. It was wrought in Jerusalem, either during the Feast of Tabernacles or the Feast of Dedication, probably within the sacred precincts of the Temple or at one of the entrances leading into the Temple. The account of the entire scene is found in the ninth chapter of John, lastly resolves itself into nine outstanding sections:

1. A pathetic condition (verse 1).
2. A speculative question (verse 2).
3. A reproachful answer (verse 3).
4. An appealing opportunity (verses 3-4).
5. A gracious sign (verses 6-7).
6. A neighborhood sensation (verses 8-12).
7. A mock trial and a cruel verdict (verse 13-14).
8. A Saviour revealed and trusted (verses 35-38).
9. Some concluding reflections and rebuke (verses 39-41).

1. The condition of the miserable creature sitting by the wayside was pathetic, poor and blind, unconscious of the extent of the loss which a cruel fortune had entailed upon him. The beauty, the glory and wealth of joy which the visible world confers upon the soul through the organ of vision found no avenue of approach to his soul. He had never seen sun, moon or stars, nor had he ever looked into the face of mother, father and loved ones. He had never felt the stimulus and power of the visible world as they move upon the souls of men, merging the latent elements of life and flooding the inner being with visions of matchless beauty and transcendent joy. Truly he was an object of commiseration. As Jesus passed by he saw a man, blind from his birth (verse 1).

2. A Speculative Question. Jesus was attended by his disciples when his eyes fell upon the poor miserable creature upon the wayside. It is interesting to note the posture of the disciples toward the poor blind beggar. His condition afforded a fine opportunity to settle some speculative questions. They asked Jesus, "Rabbi, who did sin—this man or his parents—that he should be born blind" (verse 2). There were two theories in controversy which they would have Jesus settle forever. One theory was that, if the parents were guilty of certain sins before the birth of a child, that the penalty of blindness would be inflicted upon the child; the other was if a child was guilty of certain sins before its birth that the penalty of blindness would be inflicted upon

the parents. Whether these questions were the result of certain views involved in some system of religion and philosophy among surrounding heathen nations, we need not inquire now.

3. The reproachful and illuminating answer. Jesus' answer is found in full in the words he used and the work he did. "Jesus answered Neither did this man sin, nor his parents, but that the works of God should be made manifest. We must work the works of Him that sent me, while it is day; the night cometh when no man can work. When I am in the world I am the light of the world" (verses 3-5). The reply is a significant denial that the blindness is a penalty inflicted by either the sin of the parents or the sin of the sufferer. It is not to be made a matter of speculation as to cause or origin of the evil, but as affording an opportunity for the manifestation of divine power and mercy. The difference between the human and the divine philosophy is strikingly brought out. The human concerns itself about how men get into trouble; the divine about how men can be rescued from trouble. So far as the record goes, Jesus never mentioned the fall of man, nor the origin of sin. His mission to earth was faced the other way, he came not to account for sin but to overcome its ravages and destroy its power. It gets you and your man nowhere to search out the headwaters of the sins which have submerged and ruined him.

4. An appealing and commanding opportunity pressed upon the heart of Jesus as he beheld the blind beggar. He would bring home to the heart of these speculating disciples, with tremendous force, the everlasting must. "We must work the works of Him that sent me." The presence of evil, in all its forms, is vocal with thousand voices, bidding us do the work of God. "The condition of the blind man affords us an impelling opportunity to manifest the benevolent purpose of God in overcoming the havoc sin has wrought in this poor creature's life." If God's people spent more time in seeking to destroy sin by help of divine power, and less time in speculating about it and deploring its ravages in the lives of men it were far better. If we could feel the everlasting pressure of the eternal must, the world would soon be brought to Christ. The work is urgent because the day is short, night comes on, and the worker is retired from the field of his activities. Such were His words of correction and instruction wrought with an obligation as deep and binding as his mission of mercy and love from God, embracing not Himself alone but his disciples for all time.

5. A gracious sign. John does not use the word "miracle" to designate the supernatural works of

Jesus. "Sign" is His word, a token and indication of the presence and working of God in His gracious activities for the moral and spiritual uplift of men. The "sign" is an indication of the interposition of the divine power in the moral and spiritual order of the world, illustrating the character and will of God, rather than an exhibition of His power. "When I am in the world I am the light of the world" was a claim which Jesus makes good in the character of the miracle he was now going to perform, "signifying that He could not only give spiritual light objectively by his teaching, but could also give the power of beholding the light to those whose eyes were sealed." "When He had thus spoken, he spat on the ground and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam; he went away, therefore, and washed, and came seeing" (verses 6-7). There was a widespread belief that saliva has a curative power in cases of blindness; there was also a common belief in the curative virtue of clay in restoring the blind to sight. The employment of these means brought Jesus into personal touch with the man, in a way to stimulate his faith and enlist his hopeful cooperation in recovering his sight. "The mode of cure was probably intended to aid the faith of the sufferer, and at the same time to show that the supernatural agency invoked by Jesus was in essential harmony with the healing power that operates in common life—just as He made use of food in the miraculous feeding of the five thousand" (McClymont). The application of the clay and the command to go and wash in the pool of Siloam, inspired in the blind man a hopeful outlook and a prompt response to the command of the Healer. When he had washed away the clay in the pool there was disclosed to him a vision of beauty which he had never known. The rapturous sense of such entrancing beauty was to him a confirmation of the claim of Jesus, spoken in his presence, "When I am in the world I am the light of the world." "He came seeing".

6. A neighborhood sensation (verse 12). The once blind man returns to his home. The neighbors now have something startling to talk about. They are true to neighborhood form, they talk, they speculate, they agree, they disagree, they inquire, they doubt, they indulge their curiosity, they take sides, they decide to go to the bottom of the strong occurrence. They are "Going to find out". They eye the man whom they knew as a blind beggar. Some said, "Yes, it is the same identical beggar". Others said, "No, but he does resemble him". Still divided in opinion they decide to ask him. There's always somebody discourteous enough to ask any question, even to that of asking a woman how old she is. They asked if he was the blind beggar whom they had so often seen and knew so well. He said, "I am he". One question calls for another. It generally does. "How then were thine

eyes opened", inquired they. The man answers in all seriousness their question asked in the flippancy of mere curiosity. He said, "The man that is called Jesus made clay and anointed mine eyes, and said unto me, go to Siloam and wash, so I went away and washed and received sight". But these neighbors are going to find out all about this thing that has thrown the community into a paroxysm of excitement. They said unto him, "Where is he?" He saith, "I know not". Before leaving these suburban gossip mongers it is well to remember that as the miracle was wrought on the Sabbath day they found in the miracle of healing a violation of the accepted requirements of Sabbath observance of sufficient gravity to warrant the attention of Jewish authorities. The making of clay was a servile act, and putting of the spittle on the eyes for medicinal purposes was also contrary to the law, which permitted remedial measures on the Sabbath only when life and limb were in danger. Steps were taken at once, ostensibly against Jesus as the accused, as the sequel shows, the once blind man who was brought into court as a witness was treated as the accused, and bore the penalty of expulsion from the synagogue.

7. The mock trial and a cruel penalty (verses 13-34). Of this judicial procedure we may pass over in silence with the observation that in the midst of the court's proceedings the incident recorded in verses 24-25, took place, so they called, a second time the man that was blind and said unto him, "Give glory to God. We know this man is a sinner." "Whether he be a sinner I know not, one thing I know that whereas I was blind I now see." They try to brow-beat the man, by insinuation that he had been lying and now they urge that he give God the glory by telling the truth. They are very pronounced in the certainty that this man is a sinner. In view of their assured knowledge of Jesus, as a sinner, they cannot be duped into believing that he had really opened the eyes of the blind man. It was a bold assault upon the veracity of the blind man's testimony. It was a critical situation, but the man met it by an argument absolutely unanswerable. He entrenched himself behind the ramparts of a personal experience. "He, therefore, answered, Whether he be a sinner, I do not know; one thing I know that whereas I was blind now I see." The testimony of eyes once blind but seeing was unassailable, invulnerable. The power of Christianity is that it becomes in the inner life, a subject of conscious, personal experience. Repulsed along every line of approach they resort to malignant abuse, and finally expelled from the synagogue one whom they could neither cajole, nor silence by threats and fears.

8. A Saviour revealed, trusted and worshiped. The healing of the blind beggar and the sequel culminating in his expulsion from the synagogue by the Jewish authorities became widely known. What injustice had been done to one whom he had graciously cured of his blindness,



reached the ears of Jesus. None realized so fully the need of the light of life to all men, but especially to the poor beggar to whom he had given eyes to behold the wonders and the beauty of this world. The larger blessing he came to give to men he had not yet bestowed upon him. "Jesus heard that they had cast him out, and finding him, he said, 'Dost thou believe on the Son of God?'" And he answered and said, "And who is he Lord that I may believe on Him?" Jesus said unto him, "Thou hast both seen him and he it is that speaketh with thee". And he said, "Lord, I believe", and he worshiped him (verses 35-38). How earnest is Jesus' search for souls "finding Him". He was looking for him. Jesus turns to the heart that searches for Him as the needle to the pole. The scope of the man's knowledge was limited. Little did he know about the Son of God, but his capacity to believe was without limitation. This faith was simple, implicit and prompt. His faith was in Jesus, a person, not in some doctrine or set of doctrines. His faith was a confessing faith. There was no hesitation, no secret misgivings. It had in it the element of venture. His faith brought him to his knees. It expressed itself in adoration, and praise. He believed and worshiped Him. His faith, therefore, stimulated all his powers to pay homage to the Son of God, his healer, his Saviour.

#### BIBLE INSTITUTE AT WHITE OAK

The Smith County Bible Institute was held at White Oak beginning on the night of the 18th of January and going through the 21st.

Monday night the devotion was led by Rev. J. J. Hedgepeth—sermon by Rev. J. E. Wills, text "The Lord is nigh those who believe on Him". This sermon was preached with great spiritual power. Tuesday morning's devotion was led by D. W. Moulder. A talk was made by Rev. J. S. Deaton, one of our State workers, on "How we should show our appreciation for the Lord's blessings the past year"—Bible Study by Mr. J. E. Wills. The afternoon devotion was led by Rev. C. S. Thornton. Rev. D. J. Miley

brought us a great message on Christian hindrance. Bible Study—J. E. Wills. The night devotion was led by Rev. S. E. Nix. An address was made by Rev. J. S. Deaton from the 9th chapter of II Cor., subject—"The grace of giving". Wednesday morning's devotion was led by Rev. M. E. Chapman. Rev. J. S. Deaton made a talk on the budget and its relationship to the Southern Baptist Convention—Bible Study by J. E. Wills. Afternoon devotion was led by Rev. T. C. Bankston—Bible Study by J. E. Wills. Wednesday night's devotion was led by Brother Robert Thompson—sermon by J. S. Deaton, subject, "God's eternal purpose for the human race", text, Eph. 3:8-12. It was generally declared by all that heard him to be one of the greatest sermons ever heard. Thursday's devotion was led by J. J. Hedgepeth. Rev. J. W. Hudson waked up everybody on the subject of "Bible Giving". In the afternoon it began to rain. We had our last Bible Study by J. E. Wills, and closed.

Brother Wills was at his best all the time. We studied the book of Mark. His expositions were clear, logical and scriptural. Brethren Wills, Deaton, Miley, Hedgepeth, Nix, Bankston, Dr. W. H. Boon, Chapman and Thompson all have a warm place in all the hearts at White Oak. Miss Fancher was with us one day and organized a W. M. U. —D. W. Moulder.

#### COMMENDATION

Rev. D. W. McLeod, who has been pastor of the Schlater Baptist Church for the past three years, is planning to leave us to enter a new field of service, and is open for invitations from the brethren.

We heartily recommend Brother McLeod and his consecrated wife to any church, or churches, in need of well trained, refined, Christian leaders. He is a graduate of Mississippi College and of the Theological Seminary of Louisville, Kentucky, and has been in the ministerial work for several years. He is an elegant preacher and a good pastor. His wife is a very enthusiastic leader and worker in the cause, lending her sympathy and cooperation in his work at all times. They are

both beloved here by all denominations, and every one expresses regret at their going.

I suggest that some field, in need of a pastor, get in communication with Brother McLeod at Schlater, Mississippi.

Yours in His service,

—P. R. Arrington.

#### FROM SHUBUTA

The Shubuta Baptist Sunday School had Brethren Williams and Hunter with us the third week in January in some teacher training work. "A show came to town" and rainy weather militated against the work. Yet we had two classes that did good work. Williams and Hunter proved themselves efficient teachers and consecrated workers in the Kingdom of our Lord.

The Shubuta Sunday School lacks but little of being a Standard school, and we hope to make up our deficiency by the end of this quarter, and thus win our banner. We are also making some repairs and improvements in our departmental rooms.

The attendance in all departments of our church work is good, and we are grateful. —H. D. Wilson.

Grover—"What was that woman complaining about?"

Clerk—"The long wait sir."

Grover—"Well, some people you never can please, anyhow. Yesterday she complained of the short weight."

—Exchange.

#### EVANGELISTIC SINGER

Virgil Posey, tenor, will be available for evangelistic singing after February 15th. Training: Cincinnati Conservatory, Chicago Musical College, and New York, under the foremost teachers of America. Scholarship pupil of Sergei Klibansky, internationally famous vocal teacher. Experienced in evangelistic singing, having done considerable prior to the last season of study. Home address: 115 Adams Street, Jackson, Mississippi.

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## East Mississippi Department

By R. L. Breland

### Familiar Scenes

There are no places just like the old familiar faces of the long ago, in childhood's happy days "when young hope was in bloom and young life was in flower". Other people may be just as kind and true, other lands may be just as fertile and beautiful, but none of these can take the place of the boyhood companions and the boyhood homeland.

For the past few days I have been re-visiting the many familiar places back in my native homeland in old Neshoba. Dixon, Mt. Sinai, Coldwater, Hope, Black Jack, Burnside and Philadelphia I have visited. It had been many days since I was at some of these places once so familiar. Many changes have taken place. Many familiar faces are gone and new faces have taken their places. It was a sweet, yet sad, visitation.

Dixon is the place where I spent much of my early childhood and youth. There it was that I went to school. The face of my early teacher, Dr. Geo. W. Huddleston, now of Millsaps College, is fresh in my memory. Then later Ralph Olen and Roy Hunt were my tutors.

My schoolmates of those long ago days have gone, the most of them. Their merry laughter and smiling faces are seen and heard no more. Only a few of them reside in the old town. Many have gone elsewhere to live, but a great many of them have gone on to the "Land of the Unsetting Sun". New faces now are seen—the children and grandchildren of the boys and girls of my school days.

A modern building has replaced the old school-house of 35 years ago; a troupe of young Americans still march in to school at the sound of the old bell, the same old bell that called us boys and girls from refreshment to labor in bygone days, the voices of the old and loved friends are hushed. How well I remember Rev. J. J. Ingram, Luke and John Spivey, T. R. Tullos, J. T. Lewis, J. A. Morrow, H. G. Rush, Rev. J. C. and R. E. Walton, J. M. Cooper and ever so many others. Alas! the larger number of these dear ones are gone home.

It is best, possibly, not to think too much on the past, but think of the present and future; but I often feel like saying with the poet—

"Backward, turn backward, Oh!  
Time in your flight,  
And make me a child again  
Just for tonight."

May the Lord be merciful to the remaining few of my dear old friends of the days of yore.

### Notes and Comments

Rev. Z. B. Kitchens, of near Philadelphia, has located near Bessemer, Ala. Thus another good preacher leaves our state.

It is the purpose of Pastor H. W. Shirley and his good people at Philadelphia to have the formal opening of their beautiful new church the first Sunday in March. All former pastors, Brethren J. E. Byrd, A. J. Wilds, Miss M. M. Lackey are invited to be present. It is a beautiful and convenient house.

Prof. C. L. Faulkner and his splendid corps of teachers are doing fine service in the Burnside High School. Mr. and Mrs. J. S. Nicholson, Mrs. Ferguson and daughter, Mrs. Chapman and Mrs. McFarland are some of the leading members of the Baptist Church at that place.

Dr. L. E. Lightsey, our very efficient missionary colporteur-evangelist, was with me at Burnside last week, and he has promised to be with me at Oakland, Yalobusha County, the second Sunday in February. He does the work where he goes.

We very much regret to learn that Pastor S. P. Morris, of Noxapater, is in the hospital for treatment. We sincerely pray that he may soon be well, as he is one of our best preachers.

Dr. Allan H. Bissell, who led the Southern Baptist Theological Seminary in its campaign through 1925, is now director of the campaign in Louisiana by the M. E. Dodd Foundation to raise money for a woman's college. Dr. Bissell is organizer and conductor of a concern devoted to institutional financing with offices in Louisville. He is principally interested in aiding our Baptist institutions.

The Forum, a monthly magazine, is publishing each month this year an article by some leading member of the foremost denominations on reasons for being of that particular faith. The first article was by Gilbert K. Chesterton on "Why I Am a Catholic." President Edgar Y. Mullins has been invited to write an article on "Why I Am a Baptist." His article will appear in the May issue.

In a fall from the roof of a high building, a workman grabbed hold of a telegraph wire and hung there suspended. Seeing his plight his fellow workmen told him to hold on until they could get a mattress to place beneath him and thus break his fall to the ground. But after a few seconds, he shouted, "Stand from under," and let go the wire. After he had recovered consciousness at the hospital and was questioned as to why he did not hold to the wire until aid came, he replied, "Shure, I was afraid the wire would break."

### BAPTIST BIBLE INSTITUTE

The Layne Foundation Lectures of the Baptist Bible Institute of New Orleans for 1926 were delivered by Dr. John E. White, President of Anderson College, and pastor of the First Baptist Church of Anderson, S. C., in connection with the Institute's Mid-Winter Conference.

Dr. White's general theme was: "The Charter of the Great Emprise" and he treated his subject in five lectures, under the following divisions: (1) "The Great Emprise,—The Magnitudes of the Gospel"; (2) "The Organizing Idea,—Under a Master"; (3) "The Strategy and the Movement,—The Authority of Experience"; (4) "The Weapons of Warfare,—The Compassionate Conquest"; and (5) "The Challenge of Difficulty,—The Irrepressible Conflict".

Dr. White's broad reading and contacts, his challenging personality, his profound study of present day Christianity and his earnest evangelistic zeal and consecration to his Saviour and Master were all brought into use as he poured out his soul, challenged the wills and moved the emotions of all who heard him.

Dr. White's whole message was for a type of Christian experience that is more concerned with practical living than with polemics, with conduct rather than creeds. In answering the challenge why Christianity has not yet gripped the world as its Founder certainly intended, he claims that it is chiefly because we have not gone to the full length in our obedience and sacrifice. "Too often we stop at the Bible instead of going beyond its 'sacred page' to Him who is willing and waiting to give us of Himself, enable us to do greater works and to bring us to the same experience as Paul who proclaimed Jesus to be his all in all and through whom Paul was able to do all things".

A large number of visitors and pastors were present for the lectures and also during the Denominational Week, which preceded the lectures. The full two weeks of the Mid-Winter Conference, including the Men's Chorus Concert, is declared by all to have been the best program yet presented at the Baptist Bible Institute.

### Mississippi Woman's College Notes Examinations

They have come and gone. What? Those terrible monsters they call examinations. Here at Woman's College, they were met fairly and squarely. On some faces shines the happiness of success, on others, failure—no it is not failure—because failure does not come until a person stops trying and a Woman's College girl never gives up. With eager

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and exultant faces we are ready for the new semester's work.

#### B. Y. P. U. Contests

In order to do a greater and better work, some of the Unions challenged the others for a month's contest. The winning one is to be entertained by the loser. The work is done primarily for the good to be obtained from B. Y. P. U. work, but incentives help sometimes. Great interest is being shown in each Union.

#### Inspirational-Recreational Hour

"Girls must have their hour out-of-doors" argued Miss Segars, our capable physical culture director, during that trying week of exams.

What could be more ideal than an hour on Friday spent in Johnson Park with those jolly girls who compose the Life Service Band? Nothing—the president thought. All plans were made for a peppy out-of-doors meeting when lo! the weather changed and the girls were compelled to come to Dockery Hall Lobby for their fun. It was not all fun, though. The meeting was opened with songs and prayer, then Christine Bush led a beautiful and impressive devotional on, "And Jesus turned and looked at him". She closed her message with these lines:

"My thoughts are now for the souls of men,

I have lost my life to find it again; E'er since alone in that holy place, I met my Master face to face."

This was followed by a duet, "Face to Face" by Frances Landrum and Naomi Braswell, after which the meeting closed with prayer by Jennie McCrea.

Now for the fun! Each member drew a penant, showing her classification in the new school at Woman's College. The election of cheer leaders caused quite a bit of excitement after the registration was finished in classes. Class spirit ran high and good support was given to students chosen to represent each class in the different studies well known to all—as reading, writing and "rhythmic." The sister classes cooperated beautifully, and at the close of the hard day's work, the Seniors and Sophomores won the prize and all left in good heart to study for the next day's exams.

#### BISHOPS—BOLSHEVIKS—BAPTISTS

By J. W. Cammack, Secretary, Education Board, S. B. C., Birmingham, Alabama

The three general types of control, or authority, which have prevailed, and now prevail, have been seen in action in college student meetings in recent weeks, as well as in other religious conventions and conferences.

#### Bishops

First there was a meeting of around a thousand Methodist students held in Memphis, Tenn., during the Christmas holidays. These students came from most of the Southern States, with a sprinkling from the North. In this meeting, several Bishops and church officials were present, and occupied promi-

nent seats on the platform and kept their hands on the throttle and their eyes on the rail. All key notes were set by addresses from the Bishops. There were a few student speakers on the program, but the Bishops were in control over the program, and shaped all discussions, as well as the resolutions of the findings committee. This was the rule of the Bishops. The students were somewhat restless, but were held in control.

#### Bolsheviks

About the same time as the meeting in Memphis, a like number of students of all faiths, and of no faith, were meeting at Evanston, Ill. These students were drawn very largely from Northern colleges and universities. Their three main topics of discussion were Race Relation, Industrial Relations and International Relations, including War. These subjects were considered in relation to organized religion as expressed in the several present day religious denominations. In this meeting, students planned the gathering, made the program, delivered the speeches, carried on the discussions, prepared the resolutions and controlled the ballot box. Bishops, and all other visitors, were directed to the galleries, while only students were admitted to the lower floor. Denominations were denounced as the crying sin of the day. Students pledged themselves to refuse, when they returned home, to participate in, or co-operate with, any Epworth League, Christian Endeavor, Baptist Young People's Union, or other denominational organizations. The "Church" was pronounced a failure in its influence in Industrial, Race and International Relations, largely because of denominations. Church union was advocated as the panacea of all our present ills.—Socially, Racially and Internationally. More than one hundred students stood and said they would be shot at sunrise before they would participate in another war. Because a white restaurant refused to serve a banquet in which white and colored students were guests, the student banquet was served in a colored restaurant, and the students were openly urged in the conference to patronize only negro restaurants while in Evanston. The Bishops looked down from the gallery in some dismay while the unbridled college students "frollicked" undisturbed on the floor below. This meeting was a reaction to what students consider too much overhead control. These youths had been looking on from the world gallery, had been denied a place on the platform for the world's activities, and they decided to take a hand on their own initiative in reshaping the world in general and the "Church" in particular. They disposed of all denominations in one fell swoop, and refused to work with existing organizations. The aristocracy of priestly or clerical control was beheaded in a dark dungeon and the Bolshevism of daring young spirits was in control.

#### Baptists

Baptists have a student program on their hands. A youth movement

is in action among us. The attendance of students in our Baptist schools has grown from 11,130 in 1900 to 38,000 plus in 1925, and the increase of Baptist students within this period in state institutions has been larger than in our own schools. In thirteen years the total number of students going to college in this country of ours has grown from 216,000 to 660,000. Not enough of these, but very many of them, are Baptists. We have no larger or more important problem before us as a religious denomination than our Baptist young men and women who are in colleges. They have been observing from the "gallery" in our State Conventions and Southern Baptist Conventions. There are over 90,000 of these Baptist students in the South. They are showing signs of a desire to come down on the lower floor and to get on the platform. They have had their eyes and ears open. They are not accustomed, as Baptists, to the rule of Bishops. Is there not a happier solution than to have them turn Bolsheviks?

The Inter-Board Commission of the Southern Baptist Convention has been for some time working at this very problem. The Education Board is giving that body the closest co-operation possible. The four years of regional and state Baptist Student Conferences will be followed by a Southwide Baptist Student Conference in Birmingham, Alabama, next Winter. The Baptist plan has been to have adult and student co-operation in making the programs and in the Conferences.

The Baptist plan is to steer between the Scylla of Bishops and the Charybdis of Bolsheviks. We need tremendously just now all the enthusiasm and optimism of our Baptist students. There is on hand the big problem of conserving our biggest hope. We would not make a mistake if we were to hear them on the program of the Southern Baptist Convention. Some of our young folks are thinking more seriously than we would believe. This power wrapped up in our young people must be used for the glory of God. We will best accomplish this by inviting their confidence and companionship and working together with them.

"Why so depressed Brown."

"The horrible cost of living, and chap; constant bills for materials, paint and shingling."

"What, house?"

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## COLLEGE COLUMN

## M. S. C. W. Notes

## Exams.

They are holding full sway now! But next week, Miss Louise Foreman will be holding full sway. Many delightful things have been planned for the girls during that week. On Sunday Miss Foreman will speak to the entire College Department; at the close of Sunday School; to the Life Service Band at 4 P. M.; lead Vespers at the College Sunday at 6 P. M. and then to the general assembly of B. Y. P. U. pers at 7:15. That's a full day's work!

## Committees

Some of the best work is done through the committees. The Booster Committee is functioning in first class style now; the Membership Committee met in spite of exams; the B. S. U. Council was faithful through that ordeal too; and the Noon-day meetings have been up to par. The students have not been leading this week, because they were already burdened with extra work. On Monday, there was a student discussion group on the subject of "Amusements", and on Tuesday a presentation of "The Doctrine of Love". On Wednesday Miss Von Hagen led, Thursday Rev. J. D. Franks, and on Friday Rev. J. F. Sansing.

January reports show the following:

No. Baptist girls at M. S. C. W.	
—not including local girls.....	339
No. enrolled in S. S. Classes.....	296
No. personal visits on the campus this month.....	75
No. committee visits.....	71
No. letters written.....	98

## The Baptist Workshop

The new issue of our little paper will be out at the reading of these notes. If any of our readers would like a copy of this little "four-pager" we shall be glad to mail one upon request. This month we are featuring "What Students Can Read at the Baptist Workshop"—just brief reviews of some of the periodicals that come to us. We need others, for instance, Royal Service and World Comrades. The editorial this month concerns two-twin virtues, "Dependability and Faithfulness". There is a "Campus Meditation", and several other articles you'll be interested in. Write for a copy if you wish it.

## Music by the Girls

About one-half of the Sunday School orchestra is composed of students from M. S. C. W. Several members of the choir are from the voice department of the college. Each week some girl plays at the Noon-day prayer meetings. Last week Margaret Osborn, of Learned, Miss., was pianist, and this week Ellen Walker, of Hattiesburg, has been serving. Cora Webb Bass, the B. S. U. Chorister, is at the head of all the music of the B. S. U.

## Blue Mountain College

Our second semester is now under good headway. Our new students

are Juanita Montroy, Tomsye Cross, Thelma LaMar, Evie Wright and Myrtle Trusty. Four others are expected to enter before the beginning of the second week. The first half session's work was exceptionally good.

When our High School Department was abolished by the Trustees last spring, it was generally believed that our total enrollment for this session would be considerably below that of last session, because the high school student body comprised about one fourth of the entire number. It is gratifying to know our college enrollment has now surpassed the total enrollment of 1924-25, which included both college and high school.

Our Lyceum attractions this month included the Elizabethan Players, who presented "The Taming of the Shrew", Noah Bielharz in Booth Tarkington's "Mr. Antonio" and Dr. Frederick D. Losey, lecturer, in Ibsen's "Ghosts". Judge George D. Alden, lecturer, and Arthur Shattuck, pianist, are our next attractions.

Our campaign for Endowment was supposed to end last November, but in view of the fact that innumerable difficulties prevented the successful completion of this work, the State Baptist Convention at its meeting in Blue Mountain, unanimously voted to have the campaign to continue until November, 1926, with the promise that we should receive one hundred thousand dollars from the Convention as soon as the friends of the college had contributed two hundred thousand dollars. We are continuing this work quietly and we are sure our representatives will meet with the same sympathetic reception which was accorded to them in the summer and early fall. It is not necessary, however, for any one, who is willing to make a subscription, to wait for a representative. Checks and subscriptions will be gratefully received at any time.

At the meeting of the Southern Association of Colleges in Charleston, South Carolina, the first week in December, formal application was made for the admission of Blue Mountain to full membership. All applications for membership must lie on the table for one year and we hope to be admitted next December. Blue Mountain has been on the Approved, or Recommended, List since 1914.

Since 1923, the college has been a member of the Southern Association of Colleges for Women.

—Lawrence T. Lowrey.

Blue Mountain, Mississippi,  
January, 29th, 1926.

## ORDINATION

On Thursday night, Jan. 7th, 1926, the South Side Baptist Church ordained Rev. Mack Jones to the full work of the Gospel ministry. The sermon was preached by Rev. W. A. Gill, of the East McComb Baptist Church. The charge was given by the writer, and the ordination prayer by Rev. J. J. Mayfield of Magnolia. Rev. J. W. Mayfield was in the council that examined the candidate, but had to leave to fill an engagement.

Brother Jones made a 100 per cent in the examination, and is a really promising young man. He comes of a preacher family. Rev. R. R. Jones, an older brother, is pastor of the South Side Church and is bringing things to pass, and Rev. C. C. Jones, another brother, is connected with Rev. T. T. Martin in evangelistic work and is making good—as he did well in the pastorate. Brother Mack Jones has accepted the pastorate at Lucedale, and is now on the field ready for business. May Heaven's blessings rest on his ministry.

—J. H. Lane.

McComb, Miss.,  
Jan. 18, 1926.

## SALLIS AND MCCOOL

In this month we began work on the recently combined field of Sallis and McCool. Our heart is rejoiced at the outlook for a fine year with these two groups of noble Baptists. We also have an afternoon appointment at Good Hope, a historic old church in Madison County, where there are a number of loyal Baptists.

Brother D. I. Young resigned at McCool to move to Eden, Miss. At McCool we see fruits of his four years of faithful work.

Brother Varner had labored at Sallis for one or two years, and had done good service. However, to further prepare for the ministry, he resigned, entering our Southwestern Seminary. Your humble servant supplied here after September, 1925.

To McCool we give first and third Sundays; to Sallis, second and fourth.

All our state workers having a cordial invitation to visit us at any time, we shall expect Brother Lightsey at an early date.

Kindest wishes to all the brotherhood.

—Norris H. Roberts.

## WHY IS AMERICA GREAT?

De Tocqueville, the distinguished French statesman, was commissioned to visit America for the purpose of studying the genius of our institutions. In reporting to the French Senate, he said: "I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the church. It was there, as I listened to the soul-elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free, and why France was a slave."—Ex.

Willie—"Maw, that dentist you sent me to that was advertised as painless wasn't."

Mother—"He wasn't?"

"No. I bit his finger and he yelled just like any other dentist."

## IN MEMORIAM

## Obituary

Cara Lee Jordan was born September 9th, 1875. In early life she joined the Baptist Church. On the 10th day of February, 1898, she was married to W. R. Howell by Reverend J. T. Ellis. Died Dec. 20th, 1925. She was left an orphan when very young. As a sister, wife, mother, Christian her conduct was most exceptional and exemplary. Like the Savior "She ever went about doing good" to all with whom she came in contact. "Her children rise up and call her blessed". For months before her death she was a great sufferer; but she had already shown, by her life and works, that she lived to help others. Our Savior once said of a man, who had suffered much, that, after death, he "was comforted". Blessed word—gracious thought. Let it comfort us who are left to sorrow and grief; for, "She is not dead, but sleepeth". Husband, children, loved ones, friends, may we all live as she did, ever looking to Jesus for help and guidance, and be ready to meet the Bridegroom when He comes.

—F. A. Howell,  
Durant, Miss.

## W. Y. Quisenberry

Whereas, In the Providence of God the soul of W. Y. Quisenberry was called to his eternal home while in Leesburg, Virginia, in November, 1925, pleading the cause of Foreign Missions, and

Whereas, Brother Quisenberry was the Field Representative of this Board, and has been working all over the South for many years in behalf of Foreign Missions;

Therefore be it Resolved by the Board at its Annual Meeting in Richmond, Virginia, January 13, 1926:

First, That in the death of Brother Quisenberry, we believe that the most passionate voice that has spoken in behalf of Foreign Missions, probably in this generation, has been stilled forever.

Second, That we recognize that the Board and the Baptists of the South and the great cause of Foreign Missions has lost one of the most indefatigable and untiring workers that ever sought to arouse the Baptists of the South to their duty in sending the Gospel to the ends of the earth.

Third, That we believe thousands have opened their hearts to his appeal and poured out their purses in response to his call as he has spoken through the years in almost every hamlet of our Southland.

Fourth, That we believe he has set us such an example in the consecration of his gifts, in the giving of his limited means and in the splendor of his self-sacrificial life, that if emulated by our people, it would lift the debt on our Foreign Mission Board, release the cords that are tying our work in every land, and strike such a note of progress throughout our country as to thrill the heart of every missionary



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and bring gladness to the heart of  
God.

Fifth, That we pray that the ten-  
der love of our Heavenly Father,  
and the infinite grace of the com-  
passionate Christ and the healing  
balm of the Holy Spirit may be  
granted in abundant measure to  
those loved ones who sorrow in his  
going, and who wait that glorious  
day when he shall greet them with  
Heaven's glad "Good Morning".

—R. Aubrey Williams.

## McCOMB FIRST CHURCH

H. L. Simmons

Interest here is centering in the  
State Sunday School and B. Y. P.  
U. Convention to be held March 23-  
25. A steering committee, composed  
of R. D. Brock, chairman, Dr. J. W.  
Mayfield, W. V. Johnson, H. P.  
Moseley, and H. L. Simmons, has  
charge of arranging for the con-  
vention. Chairmen of various local  
committees have been named. Prepa-  
rations are being made for 2,500  
delegates, and as many visitors.

The annual revival in the church  
will begin March 7, the pastor, Dr.  
J. W. Mayfield, to do the preaching.  
Mr. Alvin Doty, of the First Church,  
Jackson, will have charge of the  
music. This meeting will lead up  
to and prepare in a fine way for  
the big convention.

Rev. E. E. Ballard, representing  
the Baptist Record, preached at this  
church the night of January 24. He  
spent the week gathering in sub-  
scriptions to the Record, and the  
result has been marvelous.

## FROM ROCKY CREEK TO EAST MOSS POINT

S. J. Rhodes

I have been pastor of the Rocky  
Creek Church in George County for  
the past fourteen months. This  
church is located in the country  
about five miles northeast of Luce-  
dale, and is one of the very best  
country churches to be found in this  
part of the State. The church has  
300 members, and during the past  
year the Lord has greatly blessed  
the work. The church went from  
one Sunday a month preaching to  
half time, and built a pastor's home  
which is the best one in the county.

Rev. A. R. Lofton has been called  
as pastor, and has moved on the  
field. With a man like Brother  
Lofton as pastor the church should  
do much better work this year than  
it has in the past because Brother  
Lofton is a man with much more  
experience than myself.

We have learned to love the peo-  
ple at Rocky Creek, and trust that  
they may continue to go forward in  
a great way. They have about one  
hundred young people members of  
the church who if properly trained  
will make as fine band of workers  
as can be found any where.

I have also been pastor of the  
church at East Moss Point since last  
August for half time. This church  
is located in the city of Moss Point  
about one and a half miles east of  
the business section of town. I am

to give three-fourths time to the  
work of the church, and one-fourth  
time to mission work in the county  
—the latter being made possible by  
Mr. T. E. Spencer, who is a mem-  
ber of the East Moss Point Church.  
And from the looks of the way the  
people are receiving us they may  
find that it will be more difficult to  
get us away than it was to get us  
on the field.

The church has bought a home  
for the pastor on the same block  
where the church is located. And as  
we moved in the home, when the  
pastor's wife was thinking she  
would have to send to the store to  
get something to eat, she went and  
looked in the pantry and found that  
the ladies had already looked after  
that, and had put in a good supply  
of groceries. They had also put  
in a supply of fuel and had cleaned  
the house. All this made it look  
like it is, a fine place to live.

Because of a nervous breakdown  
that came the first of December I  
have not been able to move on the  
field yet in person, but my family  
is there. I am still in Lucedale  
under the treatment of a doctor, but  
I am getting better and think I will  
be able to take up the work by the  
first of February, or not later than  
the middle of the month.

Our church was asked to pay  
\$500.00 to the 1926 program, but in  
taking our pledges we secured more  
than \$650.00. The church last year  
pledged more than it was asked for  
and paid every dollar that was  
pledged. The Sunday School was  
almost doubled in attendance in the  
last six months; it is as thoroughly  
graded as our building will permit  
and we are using the six point rec-  
ord system.

We are hoping to put the Record  
in every home just as fast as we  
possibly can.

This Coast country is not an easy  
field to work, but it is a great Bap-  
tist opportunity. Pray for us.

## BAPTIST BEGINNINGS IN MISSISSIPPI

One of the most interesting things  
about an institution or movement is  
its beginnings. The place and the  
circumstances and the persons con-  
nected with such beginnings are of  
vital concern. Baptist beginnings in  
Mississippi are as interesting as ro-  
mance. South Mississippi, and par-  
ticularly that section embraced in  
the present counties of Amite,  
Jefferson, Wilkinson, Franklin, and  
Adams, is the sacred spot where our  
forebears planted at the risk of life  
and limb, and the Lord richly blessed  
and prospered the cause that we  
treasure so dearly. Among the ear-  
ly settlers from the Carolinas and  
Georgia and other eastern states,  
Baptists emigrated to this new  
country to cut out for themselves  
careers in the trackless woods of  
South Mississippi. Drifting down  
the Mississippi River, these pioneers  
ventured to make settlements along  
the east bank of the Father of Wa-  
ters. It is said of them: "They came  
to Mississippi, they were not  
brought", and there is a vast dif-  
ference. The Spaniard then ruled  
in the territory, and the rule was

largely influenced by the Roman  
Catholic church, and thus unfriendly  
to other faiths.

The first Baptist church to be es-  
tablished on what is now Mississippi  
soil was on the South Fork Coles'  
Creek, some eighteen miles north-  
east of Natchez. The minutes of  
the first meeting begin thus: "Oc-  
tober, 1791. The Baptists of the  
vicinity of Natchez met by request  
of Rev. Richard Curtis and William  
Thomas at the house of Sister  
Stamper, on Coles' Creek, and  
formed into a body, receiving (or  
adopting) the following articles or  
rules, considering it necessary that  
such as have a mind to join the  
church are only to be received by  
letter, or experience". And the rules  
of this first church were few and  
simple: "1. We agree to submit  
ourselves to God, and to each other,  
reprove, and bear reproof, bear each  
others burdens, and to carry on the  
work of the Lord as well as we can.  
2. We agree, as touching things tem-  
poral, not to go to law one against  
another, as the Scriptures forbid  
that Brother should go to law  
against Brother. 3. We believe the  
Lord's Day to be set apart for the  
worship of God, and, whereas it has  
been much observed, now to pay par-  
ticular attention to that day; and  
to make the Scriptures of the Old  
and New Testament our rule and  
practice in life". The first church  
was called Salem (i. e. Peace), but  
was not called Salem at first. In  
the early records the church is called  
variously: "The Church of Jesus  
Christ at Coles' Creek", "The Bap-  
tist Church of Jesus Christ on Coles'  
Creek", "The Baptist Church on  
Coles' Creek", and "Met according  
to appointment" until 1805 when it  
is said to meet "At Coles' Creek  
Meeting House". It is inferred that  
from its organization in 1791 to 1805  
the church met "From house to  
house". There were seven men and  
women who were charter members,  
and they were: Richard Curtis  
(pastor), William Thomas (recording  
clerk), William Curtis, John  
Jones, Benjamin Curtis, Margaret  
Stamper, and Ealiff Lanier. The  
first reference to the church as  
Salem was in the minutes of the old  
Mississippi Association at the time  
of the organization of this mother  
of Associations in Mississippi in the  
year 1807.

The Mississippi Baptist Associa-  
tion was organized at the Salem  
church on Sept. 26, 1807, and this  
church remained a member in good  
standing and active fellowship until  
she passed out of history. The As-  
sociation Minutes of 1819 say: "Old  
Salem, the first church, presents a  
sad and melancholy picture to a  
pious heart. After it had enjoyed  
about fifteen years of prosperity,  
and about 1812 and 1813, had been  
favored with the most extensive re-  
vival known in the country up to  
that date, differences of opinion  
grew up between some of the lead-  
ing members, which led to ill tem-  
per and angry words, and finally  
were brought up in the monthly  
conferences of the church, where  
they were long debated, until parties  
were formed, and the member-  
ship was agitated from center to

circumference. . . . A faithful few  
struggled hard and long to maintain  
their organization, but having no  
more revivals to recruit their mem-  
bers . . . they at last yielded to  
their hapless fate, and ceased the  
bootless strife". Their last known  
pastor was David Cooper, who was  
"called away" in 1830. The church  
called Rev. Tillman in May of 1830,  
but it is not said nor implied that  
he accepted the call. On August  
29, 1834, the old mother church of  
Mississippi churches passed from  
the scene of action. The second  
item of the day's conference pro-  
ceedings reads: "Resolved by the  
church, That the church be dissolved  
after this meeting, and do not exist  
as a church, and that letters of dis-  
mission be granted to all the mem-  
bers that are considered in good or-  
der with the church, and the bal-  
ance be excluded". Abe Stringer  
was the last clerk. The minutes  
closed abruptly. The last record has  
no superscription. No name of Mod-

**COTTON SEED** Sikes' Early Big Boll  
Pedigreed Cotton Seed  
Has a record of making 64 bales on 32  
acres. 1250 pounds makes 500-pound bale.  
Staple strong inch and better. Write for  
Booklet.  
M. H. SIKES SEED FARMS,  
Atlanta, Georgia

**BOILS** Old Sores, Cuts and  
Burns have been  
healed since 1820  
with

## Gray's Ointment

Sold by all druggists. Write for sample  
to W. F. Gray & Co., 708 Gray Bldg.,  
Nashville, Tenn.

## 5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and  
handsome velvet Scripture mottoes. Good  
commission. Send for free catalog and price  
list.

**GEORGE W. NOBLE, Publisher**  
Dept. 2F, Monon Bldg. Chicago, Ill.

**WANTED**—Old Envelopes from letters  
written between 1845 and 1880. Do not re-  
move the stamps from envelopes. Highest  
prices paid. Geo. H. Hakes, 290 Broadway,  
New York, N. Y.

## STAMMERING!

If the stammerer can talk with ease when  
alone, and most of them can; but stammers  
in the presence of others; must it not be  
that in the presence of others he does some-  
thing that interferes? If then we know  
what it is that interferes, and the stam-  
merer be taught how to avoid that, it must  
follow that he is getting rid of the thing  
that makes him stammer. That's the phi-  
losophy of our method of cure. Let us tell  
you about it.

**SCHOOL FOR STAMMERERS.** Tyler, Texas  
Dept. A-30

## A Paying Position Open

To representative of character. Take  
orders Shoes-Hosiery direct to wear-  
er. Good income. Permanent. Write  
now.

**Tanners Shoe Manufacturing Co.,**  
2-559 C Street, Boston, Mass.

## WANTED YOUNG MEN AND WOMEN

To prepare for positions in Gulf Coast terri-  
tory; cannot supply half our calls for our  
students; good starting salaries assured all  
preparing now; write school you prefer to  
attend for full information.  
Columbus Business College, Columbus, Miss.  
Laurel Business College, Laurel, Mississippi.  
Gulf Cities Business College, Gulfport, Miss.  
Mobile Business College, Mobile, Alabama.



erator, nor Clerk at the conclusion of the writing. No visiting Baptists were present. "The venerable body shook with an eternal agitation, gasped, and died. . . . A quasi pastor reluctantly stood by, and looked on as the dew of death gathered on the brow of the old mother".

Thus after a brief period of forty-three years, the span of an average man's active life, passed the first Baptist Church on Mississippi soil. In the providence of God, and Him who is the chief corner stone the old landmark was removed. The light must have come to shine dimly along the winding stream of old Coles' Creek, and God saw fit to remove the candle stick, and nothing now remains to mark the spot made sacred. "Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life. . . ." (Phil. 2:15-6.) There is not a case on record where a church went on the rocks contending "earnestly for the faith once for all delivered to the saints", and walking worthy of the vocation wherewith they were called, "with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace".

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Ps. 133.) "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11)

In His name,

—J. L. Boyd.

(Continued from page 9)

noon when she passed a large brick church and heard singing within. The door was open. Anybody could go to church and be welcome—in Pine Grove. It was God's house and surely in the great city she could rest there. She entered the vestibule and peeped through the half-open door. The song had ended and a score or more women had gathered around a table. As she hesitated about entering some one came up the steps. Florida Ann turned to face a sweet-faced elderly woman who greeted her with a pleasant "Good-after-noon" and cordial hand shake.

"You seem to be very warm and tired," said the lady. "Won't you come to the rest room and bathe your face and have a drink of water?"

"I don't live here. I'm from Pine Grove," replied Florida Ann shyly.

"Then all the more you need the rest room. Come with me." She led the way through the Sunday School auditorium to a room where

a lounge, a rocking chair and other comforts invited the weary to rest.

"There is a lavatory to the right. When you have bathed your face and rested you may wish to come to the meeting of our Dorcas Society. If not, remain until the meeting is over and I will come for you."

"Thankee Ma'm," replied Florida Ann gratefully.

Left alone she took off the pinching shoes and bathed her hot face.

She sank into the rocker and took from her basket the loaf of bread her mother had sent to Mrs. Perkins. It could not be delivered, and she ravenously devoured half, reserving the remainder for another meal.

How good it was to rest! How delicious the quiet of the church after hours in the noisy streets! She fell into a doze, but was soon awakened by the singing in the main auditorium. She tried to put on her shoes, but her feet had swollen until it was impossible. She could not go into the street barefoot. If she told the kind Dorcas lady she was looking for Mrs. Perkins, but didn't know where she lived, would a policeman be called? She would not take the risk.

The women were talking and would soon be leaving the church. Florida Ann picked up the crumbs from the carpet, crammed her shoes into the basket, and went into the dimly lighted Sunday School room. A number of small class rooms opened into this and she entered one and closed the door. In a few minutes some one passed through the outer room and she heard a voice ask:

"Are you rested and ready to go, little girl?"

She felt guilty of returning deceit for kindness, but how could she go into the street without shoes?

Presently the lady went back to her companions and Florida Ann heard her say:

"The little country girl has gone. I am sorry I did not get to see her again."

The women passed from the church and the door was locked. Florida Ann drew a sigh of relief. She was safe from the police for the evening and safely sheltered for the night. She could rest, but it was growing dark and she was afraid. The lounge made a comfortable bed, but every noise in the street made her start.

"This is God's house," she whispered, "and I reckon I better pray."

For the first time in her life she felt the need of Divine protection, and earnestly pleaded: "Lord, keep the policemen from ketchin' me."

((To be continued))

Mr. Common Citizen stepped into the market with a do-or-die look on his face. "A pound of steak," he ordered.

The steak, most of which was bone, was thrown on the scales.

"Look here," remonstrated Mr. Common Citizen, in as firm and determined a voice as he could command, "you're giving me a big piece of bone."

"Oh, no, I ain't," returned the butcher, blandly; "yer payin' for it." —Harper's Magazine.



## The Guarded Tollgate



### "SONS OF REST"

"Sons of Rest" are people who are able—who have the opportunity—who have the spiritual tug to do—BUT who do not. The greatest output of their lives is a lot of "rest". They rest while the rest do their own part of the labor and the rest, too.

No 7—Weekly News from the Circulation Department

### McComb Baptists a Princely Set of People

Last week found the Circulation Man in the beautiful city of McComb enjoying the hospitality and hearty response of a great and noble band of people. My, what a joy it is to work with such people. Dr. Mayfield let us speak to the folks Sunday. And they are a fine lot to speak to—and a wonderful house in which to worship. On Monday we began getting subscriptions to the Record overhanded. Nearly every person we saw subscribed for the Record. Dr. Mayfield went with us on Monday. The response was so hearty that the conclusion drawn was that the presence of the Pastor was responsible for so many taking the Record. But the next day, Dr. Mayfield could not accompany us in the rounds and yet the high percentage of subscriptions was still maintained. The thought occurs, "Like Priest like People—the People will imitate the Pastor unconsciously." Dr. Mayfield is a hard working, clean, high-living Pastor who has the confidence of the people. And the latter part of the statement is almost superfluous. If the Pastor is hard-working, clean, high-living, the folks will usually follow him, for it is easier to follow such a man than it is to withstand his pull.

### D. A. McCall Burns A Lamp

Some time ago Brother McCall said, "Come up and be on hand when our year's budget runs out on the Record"—and we took it for granted that he intended using us to help renew it. But not so—he burns a lamp himself, and before the expiration of the period a check was received covering subscription for all the homes at Lyon for another year. But he says, "Come on—we'll keep the folks oversold on the Record, and it'll be easy to keep it in the homes." That's good horse sense—and some religion. If the Record is in the budget, speak of it often in your services to encourage a fuller reading—it's crammed full of lifebuilding thoughts every week. Keep a lamp burning.

### THE WISE PASTOR

The Wise Pastor will avail himself religiously of every opportunity to affect the thinking of his people. The Baptist Record in the home will as surely become the Pastor's ally as the sun rises. Definite, established statistical truths show that people are touched by the power of print wherever it reaches them. If you do not believe in the power of print, let some man print a false report of you and see how quickly your name will be dragged in the dust.



## The Baptist Record

Circulation Department

If you intend to work, there is no better place to start than right where you are; if you do not intend to work, you cannot get along anywhere. Squirring and crawling about from place to place can do no good.

